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# The Outlook of Missions

Volume XV

Number 3

March, 1923



ONE OF THE BEAUTIFUL MOSQUES OF BAGHDAD  
(See Article by Rev. James Cantine, D. D., on Page 117)

# Stewardship Acknowledgment Week

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1. **When is it?** March 4th-11th.
2. **Where is it?** In every Reformed Church and in every home where there are Reformed Church members.
3. **By Whom Should it be Observed?** By every member of the Reformed Church.
4. **How Will it be Observed?** Before March 4th each person will decide what percent of his income he should give to the service of God and the extension of His Kingdom. He will then keep an accurate account of all the money he receives or earns during the week, March 4-11, be it from salary, investments, fees, sales, etc. He will take a tenth (or other portion he has previously decided upon) of the total amount he has received and will give it to the Lord for His work. He will do well to give the greater part of his tenth through the Church to help the payment of the Home and Foreign Missions Apportionment, the Forward Movement quota, or for local congregational expenses or benevolences, for the Church can perhaps use the money to the best advantage. He may give the remainder of his tenth to hospitals, orphanages, etc., or to individuals who need his help and friendship.  
*We acknowledge our Stewardship not so much because God needs the money, as because we need to give it.*
5. **Why Will it be Observed?**
  - a. So that for one week, at least, the Reformed Church members may experience the joy of putting God first in their lives by giving Him the "first-fruits."
  - b. As an experiment for many people who believe the principles of Stewardship and hesitate about taking the initial step in setting aside a definite proportion. A week's trial of thoughtful giving to God will convince them of the blessings of living in close relationship with Him.
  - c. As a definite acknowledgment of the fact that they recognize they are accountable to God for the use they make of their lives and possessions.
  - d. Because with all that we are and all that we have, we belong to our Lord and Saviour Jesus Christ.

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## "An Oriental Necklace of Needs"

is the title of a beautifully illustrated booklet prepared by Rev. Allen R. Bartholomew, D. D., Secretary of the Board of Foreign Missions. The great needs of our work in Japan and China are set forth in an appealing way. Copies may be secured for the teachers in your Sunday School, and members of the Consistory and the Missionary Committee of your church by addressing the

BOARD OF FOREIGN MISSIONS

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# The Quiet Hour



As the Father hath loved me, so have I loved you; continue ye in My love.  
—St. John 15:9.

I sing the song of a new dawn waking,  
A new wind shaking  
• The children of men.  
I say the hearts that are nigh to breaking  
Shall leap with gladness and live again.  
—ANGELA MORGAN.

Duty makes us do things well, but love  
makes us do them beautifully.  
—PHILLIPS BROOKS.

The final resource of a serviceable man must  
be his own inwardly victorious spirit, sus-  
tained by motives which wear well, by un-  
smothered faiths, and by hopes which refuse to  
grow dim. —HARRY EMERSON FOSDICK.

“But deep in the heart of things there is no  
real antagonism between the bliss of earth and  
the joy of Christ. Fellowship with Christ does  
not demand the ascetic life. When Christ  
spoke of the world, he did not mean this rich  
and beautiful earth whose joys make up the  
fulness of life. God never meant us, for the  
sake of finding him, to turn our backs on love  
and beauty and knowledge. They are all his  
gifts. And when we see everything as his  
gift and find him, the world becomes ours in a  
new sense. We do not need to turn away from  
it to find him.”

“I am waiting for the coming  
Of the Lord who died for me;  
Oh, his words have thrilled my spirit,  
‘I will come again for thee!’  
I can almost hear his footfall  
On the threshold of the door,  
And my heart, my heart is longing  
To be with him evermore!”

To live for today is in the noblest sense to  
live for eternity. To be my very best this very  
hour, to do the very best for those about me,  
and to spend this moment in a spirit of abso-  
lute consecration to God's glory, this is the  
duty that confronts me.—DAVID J. BURRELL.

Listen to this, my soul, and drink at the  
fountain which has never been closed since the  
day Christ's blood was poured out on Calvary!  
There is no want of the soul which cannot be  
supplied. Here is the cure for thy thirst.  
Drink, then, and refresh thy spirit!  
—THOMAS CHAMPNESS.

The spiritual man prays from understanding  
rather than from feeling. He prays according  
to the needs, not according to his inclination.  
—CHARLES H. USHER.

I love to think that God appoints  
My portion day by day;  
Events of life are in His hand,  
And I would only say:  
“Appoint them in Thine own good time,  
And in Thine own best way!”  
—A. L. WARING.

Faith climbs the ladder of reason, and stand-  
ing on its topmost rung it is a virility of mind  
which lays hold on what it cannot yet master  
in logical form. It pioneers among our inher-  
itances. The lack of faith is not shrewdness,  
but blindness. —CORNELIUS WOELFKIN.

He giveth more grace when the burdens grow  
greater,  
He sendeth more strength when the labors  
increase;  
To added affliction he addeth his mercy,  
To multiplied trials, his multiplied peace.  
—ANNIE JOHNSON FLINT.

Lord God in Paradise,  
Look upon our sowing,  
Bless the little gardens  
And the good green growing!  
Give us sun,  
Give us rain,  
Bless the orchards  
And the grain!  
—LOUISE DRISCOLL.

## THE PRAYER

WE beseech Thee, O Lord, remember thy holy catholic and apostolic church from one end of  
the world unto the other, which Thou hast purchased with the precious blood of Thy  
Christ, and give peace unto this holy house, and strengthen it until the consummation of the  
world! Amen.—*Liturgy of St. Basil.*



# THE OUTLOOK OF MISSIONS

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VOLUME XV

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## GOD SAVE AMERICA!

### An Open Door and a Closed Spirit

WHAT nation in the entire course of human history has had a chance for greatness comparable with that which now opens to the United States of America? Here we are unequaled and unapproachable in point of wealth and power, fettered by no old-world traditions or entanglements, above suspicion of ambition for territorial aggrandizement, rich in our heritage of civil and religious liberty; here we are a great, free, prosperous people, while over there lie the war-wrecked nations, distracted by social disorders, overwhelmed by financial disaster and looking our way for help. America may now, if she will, lead the whole world forward.

But does her spirit match her opportunity? This unfortunately appears not to be the case. How soon have we back-slidden from the wartime heights of idealism! The former chivalrous impulse to place our strength at the service of the weak seems to have vanished from the land, while a sentiment of quite contrary type is in the saddle. "Europe's troubles are no affair of ours," men are saying, "we have troubles enough of our own." One cannot believe that a sentiment so base fairly represents the American mind, but it is certainly dominant among us today. Witness what Congress is doing and refusing to do—watch the men and measures that rule our cities and have a large part in State Government; hear the screams of the "reptile press."

### Social and Civic Maladies

And it is true enough that we have troubles of our own good and plenty. The "Carnival of Crime," which was said to be a temporary result of the war and likely soon to disappear, goes merrily on. Newspapers are still filled with stories of "banditry, thuggery, car-stealing, murder and violence," to which is frequently added the revolting account of a lynching party. We are weary of hearing about boss rule, political corruption, contract robbers, stuffed ballot boxes, greed and graft. Mayors and other city officials appear to be chosen upon the strength of "their ability as smilers, jolliers and hand-shakers," with little regard to character or capacity. It is with greatest difficulty that a really first-class man can be elected to public office in an American city. We are pestered and tormented, our business interrupted, our affairs thrown into confusion and lives put in peril by ceaseless labor troubles, in which both the opposing parties seem more moved by selfishness and greed than by love of justice, while both show a reckless disregard for the rights of the public, and a heartless indifference to the suffering and peril they bring upon innocent neighbors. Mr. William Allen White, after giving a vivid account of such evil conditions in *Collier's* for July 1st, offers a striking explanation. "The majority of Americans today," he affirms, "are *morons*, people with immature minds." They are children and grandchildren of the immigrant. They have never been properly educated. They

are "ignorant of the truth which every American should know—what is good conduct, what acts are social and what anti-social."

#### We Lack Vitamines

But these American morons are by no means illiterate; they all, except the original immigrant parents, have attended the public schools; they read, write and cipher with fluency; their hands are full of newspapers. How comes it that they are "morally undernourished"? Is it not because their mental diet fails to include essential elements without which there can be no full, symmetrical development of the human soul? Personal purity, unflinching integrity, crystalline truthfulness, a high regard for honor, obedience to the voice of duty, a sense of personal responsibility, a willingness to spend and be spent in the public interest—these and other great qualities of the best citizenship are the *fruits of religion*; they grow nowhere else than on the trees of life.

Now, our public schools, for well-known reasons, can do little or nothing in the field of religion. The youth of America have for fifty years been wholly dependent for religious training upon churches and Christian homes. These sources of influence have been marvelously effective. The leaders of America, in all the nation's higher life have, as a rule, come out of the bosom of the church, but hosts of our fellow-citizens have never enjoyed that advantage. It is now nearly half a century since note began to be taken of the ominous fact that the Protestant churches were not reaching our industrial population, especially those of foreign parentage. The situation in this respect has not greatly improved with the passing years. We have never succeeded in winning these folks in considerable numbers, neither themselves, nor their children, nor their children's children. Now no longer foreigners but Americans, no longer poor but prosperous and often rich, they have increased to an immense multitude and have become a prime factor in the life of the land, but most of them are still aloof from the historic faith of America, and having, in many cases, no faith of their own, they have become a vast *pagan* element in the heart of this Christian

state. Along with them are also to be reckoned that other multitude, men of native stock and devout ancestry, who have forsaken the ways of their fathers and are living in *practical atheism*. All these are necessarily and inevitably destitute of those high qualities of mind, heart and conscience which only come through the influence of Jesus Christ.

#### Without Faith No Freedom

But such qualities are the very stuff out of which civilization is built; without them it cannot stand, not, at any rate, that fine, high type of civilization which we know as "Christian." The moment the soul leaves the body, the body must die—decay at once sets in. No more can Christian civilization live and thrive after loss of the Christian spirit. What we are witnessing in America is therefore nothing else than the attack of a mortal disease upon the body politic. The Church of today has on her hands a fight for the very life of the country; unless she can succeed in evangelizing the nation, the nation as a great, free, Christian democracy must fall to pieces. But can the Church do it? Of course she can and of course she will. God Almighty is with her, the gates of Hell shall not prevail against her. This we cannot doubt. At the same time clearly hers is no holiday task. Difficulties so vast and of such long standing are not to be overcome languidly by half-hearted work and perfunctory worship. It would seem as though some great, new experience must come upon the Church of Christ, something different from what she has known for many a long year—some revelation given by the Eternal Spirit for our own day, some fresh gift of power, some discovery of new and more effective weapons for spiritual warfare, some modern miracle, before she can become glorious in victory.

Many are demanding that we repudiate all that science has discovered and taught for the last hundred years, all results of devout biblical research, all advance in religious thinking, and, returning to the days of literalism, preach our gospel in the phrases of the Seventeenth Century—thus they believe the Church will renew the vigor of her youth. Others find relief

in the hope of a speedy return of Christ, who, as they affirm, is about to come again with material power and visible splendor to overwhelm His foes and to reward His saints. We cannot think that gain follows retreat or that reverent scholarship leads men away from God; nor can we believe that the Changeless One is about to forsake His plan of winning men by the quiet convincing power of the truth and will turn to spectacular methods.

#### From Whence Cometh Our Help?

For our own part, our hopes go with those who look for an increment of power through a growing sense of the reality and the nearness of God, especially as He leads us forward to new tasks and lays upon us unwanted responsibilities. Have we not been depending too much upon the Bible and not enough upon God himself? What is the ground for assuming that He Whose inspiring friendship made those holy men of old so wise has now become a mute? Are we to be like sons who seek to learn their father's mind, from letters written years before to other persons in other situations, instead of going for information directly to the father himself? We recall the answer of old General Booth, to the question "What passages of Scripture would you use in bringing a soul to Christ?" "I would not use any passage of Scripture," he replied, "I would not take the man to any book, but straight to the living God." We remember the comment of Dr. R. W. Dale in a sympathetic account of Dwight L. Moody's work in England. "He preached and he prayed as if God lived in Chicago." Well, God certainly does live in Chicago. Is it not better to know him as a resident of your own town than to think of him as one who used to live in ancient Jerusalem but now resides far off in Heaven? To the same effect are the brave words of the author of "Painted Windows," "Christ should be sought in the living world and not in the documents of antiquity."

"But are you not attacking the Bible?" Never! That book is the voice of men who have known God and told the truth about Him; it is saturated with the purest, loftiest religious ideas that the world has ever known. No one is in danger of lov-

ing his Bible too well. What we do attack is the crude notion that the Father has so tied Himself up in its pages that never since their completion has He been able to say another free word to His children. The world of today has sore need of the prophet, the apostle who knowing God for himself, precisely as Moses, David and Paul knew him, can cry out of the richness of his own experience, "Thus saith the Lord."—S. L. LOOMIS,

*The American Missionary.*

#### Opening Events in the Huguenot Tercentenary

Sunday, April 27, 1924, has been set aside as a memorial Sunday in the inaugural ceremonies which will attend the Huguenot Tercentenary in America. The American celebration will be preceded by a "Huguenot Pilgrimage" to Europe this summer. Great interest has been aroused in Holland, Belgium and France by the announcement of the contemplated "Pilgrimage" to Huguenot Europe. Persons who wish to accompany the "pilgrims" will do well to correspond with Dr. John Baer Stoudt, Director of the National Huguenot-Walloon New Netherland Commission Headquarters, 105 East Twenty-Second street, New York. We quote the following from a recent publication of the commission: "It was felt that no more appropriate way of inaugurating the Huguenot-Walloon Tercentenary could be devised than by a visit paid to the lands from whence came the Huguenot and Walloon refugees to found their homes in a new world. Hence it has been decided to institute, as the first of the Tercentenary events, a 'Huguenot Pilgrimage' to Europe, including the Huguenot centers in France, Belgium, Holland, the Rhine country, Switzerland, and the Waldensian Valleys of Italy, to take place in the summer of 1923."

The arrangements for the tour—hotels, railroads, etc., have been turned over to Dr. H. W. Dunning, of Boston, who will be glad to answer questions regarding the details of the itinerary, prices, steamer sailings and accommodations generally. Inquiries should be addressed to him, 188 Rawson Road, Brookline, Mass.

## BOOK REVIEWS

*The Magyars in America.* By Dr. D. A. Souders. Published by George H. Doran Co., New York. Price \$1.00.

Of the many valuable and constructive features of the Interchurch World Movement, one was a projected study of various racial groups in America. The newer Immigration since the Spanish-American War brought to this country a motley throng of nationalities from Central and South-eastern Europe, whose presence in our midst has precipitated many problems affecting our social, economic and religious life. Strange to say, however, the character and genius of these racial groups are little known or understood by the majority of our people. The timeliness of such a study on the part of the Interchurch World Movement was, therefore, highly commendable.

The task was assigned to men in different denominations eminently qualified for such service. Rev. Dr. D. A. Souders was selected America. Than he no one in this country was better qualified for this undertaking. Dr. Souders has had a long and intimate acquaintance with the Magyars, or Hungarians as they are more familiarly known. He has been connected with the Board of Home Missions of the Reformed Church in the United States since 1903, and its Superintendent of Immigration since 1914. He obtained his knowledge of this racial group by intimate fellowship with pastors and people and by a wide reading of books and periodicals bearing on the subject. And he has performed his task remarkably well.

Within the compass of 150 pages he has gathered a fund of data and information nowhere else obtainable. The book thus becomes the latest and most reliable source of information on the Hungarians. No one will ever feel that one's knowledge on this subject is complete without reference to this book.

The contents naturally divide themselves into two major parts. The Hungarian in America has his European background and can be understood only in the light of that history. Consequently the author shows us the life and genius of the Magyar in his native country, giving us a glimpse of his political, economic, social and religious environment.

All this teems with absorbing interest to the student of modern European history. Of all the nations in Central Europe which were adversely affected by the war, Hungary suffered the most disastrously. It is a dismembered nation; only one-third of its former territory remains intact.

The second part of the book takes up more directly the study of Magyars in America. They are found in every state in the Union and the number of their distribution in the different cities and towns is clearly indicated.

The volume is a handbook on the educational and religious work done by and for these people. The denominations doing work among them are indicated and the number of adherents to each denomination is shown. The opportunities as well as the obligations resting

upon these churches are likewise mentioned. A comprehensive list of books on the subject is named. Numerous illustrations of church buildings in Hungary, as well as in America, likewise of types of work and workers add charm and meaning to the book. The book lends itself admirably for Mission Study purposes and it is proposed that it be the textbook in our Summer Missionary Conferences and in our congregations next fall. The members of the Reformed Church should take an especial pride and interest in this little volume, since it is the rich and ripe product of one of our most able and devoted ministers, who has given himself with remarkable zeal to this work for many years, and also because the Reformed Church has a peculiar interest in an obligation to the Magyars in America. Our Church was the first Protestant denomination in America to engage in missionary to prepare the study on the Magyars in work among these people, who belong to our household of faith. The Reformed Church also has more congregations among these people than all other Protestant bodies combined. Pastors and people wish to inform themselves of the history of these people in our midst, and to acquaint themselves with their present status so that they may support this work intelligently and liberally. The Board of Home Missions assumed the financial obligation for the publication of the book, and copies can be secured from the Publication and Sunday-school Board, 15th and Race streets, Philadelphia, Pa., or from the Central Publishing House, Cleveland, Ohio. C. E. S.

## Common Labor 11 Per Cent of All Immigrants

Women and children, listed as individuals of "no occupation," constitute 42 per cent of all immigrants to the United States under the restrictive law, according to the Bureau of Immigration of the Department of Labor, whose analysis deals with all immigration during the fiscal year ended June 30, 1922.

The immigrants represent the following occupations: Farmers, 3 per cent; merchants, bankers, professionals workers, 10 per cent; common laborers, 11 per cent; domestic workers (servants), 14 per cent; skilled workers, including farm laborers, 20 per cent.

From the standpoint of labor supply, immigration is providing the United States between 95,000 and 100,000 individuals every twelve months who work for wages. Some manufacturers blame the Immigration Restriction Law for shortage of common labor—*Philadelphia Ledger*.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## IMPORTANT MEETING OF THE BOARD OF HOME MISSIONS

THE semi-annual meeting of the Board of Home Missions was held at headquarters in Philadelphia, on January 16th. All the members, together with the Superintendents, were present except Rev. G. D. Elliker, Elder Coblentz, and Dr. E. R. Williard, whose death had occurred just a few days prior to the Board meeting. Dr. T. P. Bolliger, representing the Tri-Synodic Board of Home Missions, was also present. Mrs. B. B. Krammes, Mrs. Harry Hershey and Miss C. M. Kerschner represented the Woman's Missionary Society. The Executive Committee of the Board met in the morning of the same day and transacted items of unfinished business.

The following resignations were accepted:—Rev. John B. Szeghy, from Holsopple, Pa.; Rev. W. H. Snyder, from Hanover, Pa.; Rev. S. J. Kirk, from Burlington, N. C.; Rev. Clarence Woods, from Winchester, Va.; Rev. G. E. Plott, from Winston-Salem, N. C.; Rev. John Hawk, from Omaha, Neb.; Rev. J. P. Stahl, from Springfield, O.; Rev. H. G. Gebhard, from Duquesne, Pa.; Rev. J. O. H. Meyer, from Egg Harbor, N. J., and Rev. R. Pompl, from Hungarian, South Chicago, Ill. The following were ordered to be commissioned:—Rev. H. S. Kehm, for Palmerton, Pa.; Rev. A. G. Peters, for St. Andrew's, Philadelphia; Rev. F. M. Erdman, for Grace, Baltimore, Md.; Rev. E. H. Romig, for State College, Pa.; Rev. Bela Bertok, for Hungarian, Gary, Ind.; Rev. Andrew Kish, for Springdale, Pa., Hungarian. Rev. G. Garay was appointed teacher in the Hungarian Mission in Toledo, Ohio, and Rev. R. Pompl as assistant to Rev. G. Takaro, of the Hungarian Church, New York City. Rev. C. H. Ranck was appointed Student Pastor at the University of Pennsylvania on part time in connection with his pastorate at Oak Lane, Philadelphia.

The treasurer reported in the General Fund net receipts for the quarter ending December 31st, \$44,791, and expenditures of \$64,652. The greater part of this amount was for the salaries of the Missionaries, totaling \$54,711. In the Church-building Fund the net receipts were \$39,639. There were investments and other expenditures in this Department of \$118,009. The Forward Movement receipts to December 31st were \$340,723. The total value of the Church-building Funds were Loan Funds, \$471,989; Gift Funds, \$118,624; a total of \$590,613. The total investments of the Board in loans and in properties amount to \$1,128,064.

At this meeting there were requests for loans and gifts amounting to \$150,000. On account of the already largely overdrawn condition of the treasury, the Board was obliged to deny every request for loans or gifts at this time. Many of these are *urgent* cases and delay in securing suitable buildings will greatly cripple the missions, but the Board found itself helpless under existing circumstances. It looks hopefully forward to large sums from the Forward Movement and also in the way of larger Church-building Funds and annuities so that these urgent and deserving requests which came before it at this time may be heeded in the not distant future.

Considerable time was given to the discussion of the new plan of the Forward Movement to secure larger gifts. The Board heartily endorses the movement and hopes to secure Church-building Funds of sums larger than the accustomed \$500, also annuities and bequests and hopes to find individuals who will erect memorial churches for our missions.

Much thought and time were given to the consideration of the report of the Board to the coming meeting of the General Synod. The budget for the next triennium

was considered and the Finance Committee brought in a tentative estimate on the apportionment needed for the next triennium. After considerable discussion, it was decided to drop the work among the Italians, which has been carried forward for several years in Chicago, and also to raise the question with the General Synod whether or not our support of the work among the colored people should be continued.

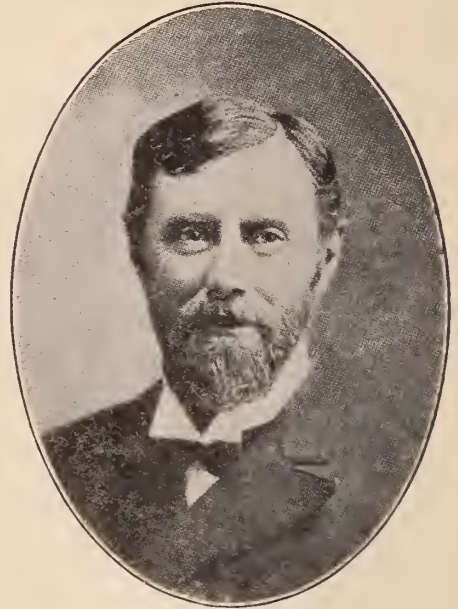
Announcement was made that the plans for the educational building for our Japanese Mission in San Francisco are ready and that active operations are soon to start. This building, which is the gift of the Woman's Missionary Society of General Synod, will furnish an equipment second to none among our Japanese on the Pacific Coast. So indispensable have the women of the church proven themselves in the work of Home Missions, that the Board was moved to pass an action requesting the General Synod to make provision for the election of women on its Boards.

The report of the General Secretary, which set forth the present day problems of Home Missions and the policy required to meet the same, was ordered to be published in pamphlet form for free distribution.

The Departmental Superintendents likewise presented illuminating reports of the work in their respective fields. The Rural Church worker, Mr. Ralph Adams, presented a report of the work which he has been doing, and Rev. Alex. Toth, professor in our institutions at Lancaster, presented a very interesting report of the work among the Hungarian students there. There are now fourteen Hungarian students in our institutions at Lancaster. Most of these need to be supported either wholly or in part. A still larger number could be secured if the funds for their support were available.

The quarterly meeting of the Executive Committee will be held at Headquarters, Philadelphia, on April 10th.

Let us go forth to our task, "greeting the unseen with a cheer," as Browning says, rejoicing in the work that we are called to do for and with God!  
—FLOYD W. TOMKINS.



### Memorial on the Death of the Rev. E. R. Williard, D. D.

The Board of Home Missions at its semi-annual meeting, January 16th, 1923, adopted the following memorial on the death of the Rev. E. R. Williard, D. D. :—

"The Board of Home Missions has learned with feelings of profound sorrow of the death of Dr. E. R. Williard, which occurred at his home in Akron, Ohio, on January 11th, 1923. In his going, the Board of Home Missions has lost one of its most devoted and efficient members. Elected by the General Synod at York, in 1908, he served for fifteen years with an interest in the work which was marked by genuine unselfishness and true Christian consecration.

His genial presence, his clear judgment and his wholesome counsel were of great value to us in our gatherings. His presence shall be greatly missed in our meetings. He was ever ready to respond to the call of duty and was an earnest champion of the cause of Home Missions before Classes, Synods and General Synod.

He took a peculiar interest in the Missions within his own city of Akron, and was the prime mover in founding several

of them and in giving them substantial help in time of their need.

To his sorrowing friends, especially to his beloved and devoted daughter, Mrs. H. J. Rohrbaugh, we extend our sincere sympathy and trust that the consolation of the Gospel which he preached for so many years may comfort them in the time of their sorrow."

### NOTES

The Rev. George Béar, pastor of the Mission in Scranton, Pa., reports that he is in the midst of an aggressive campaign and has set a goal of fifty new members by Easter.

\* \* \*

Rev. Dr. F. A. Rupley, formerly of Grace Church, York, Pa., entered into the pastorate of the Mission in Lewistown, Pa., on February 11th.

\* \* \*

During December, Rev. Maurice Samson, pastor of Olivet Mission, Philadelphia, delivered a series of Thursday evening addresses in the lobby of the Central Y. M. C. A., on "Current Events and Their Spiritual Significance." On the afternoon of December 21st, he preached on "A Great Service Station."

\* \* \*

Practically all the reports from the Missionaries this month state that there is an unusual amount of sickness among the people. Rev. Ellis Hay, of Toledo, Ohio, reports that 80% of the congregation are victims of "la-grippe." Others report epidemics of measles and influenza.

\* \* \*

Much activity is shown in the Hungarian Mission, Akron, O., of which Rev. A. Bakay is the pastor. The work has to a great extent been reorganized, and, to quote the pastor: "through the happy combination of officers elected for the new year there is a renewed activity manifest in all departments of the church. I am happy to note that all the officers have pledged to share some measure of the work and responsibility of the congregation in the building of the Kingdom of God. They are accordingly grouped and organized into committees for membership and con-

gregational work. We have reorganized our Singing Society with a membership of 38, and the Ladies' Aid Society with a membership of 31. Our young people's work is also being reorganized. There are eight members regularly attending the teachers' training class, and five members are enrolled in the catechetical class."

\* \* \*

Several of the missionaries report having held series of special services during January. Among these are Rev. F. A. Shults, of Ohmer Park Mission, Dayton, Ohio; Rev. H. S. Nicholson, Grove City, Pa.; Rev. H. F. Herber, Hale Memorial Mission, Dayton, Ohio, with Rev. N. B. Mathes, of Miamisburg, Ohio, preaching; Rev. James H. Dorman, of Connellsville, Pa., with Rev. L. E. Bair, of Greensburg, Pa., preaching; Rev. O. P. Foust, Lowell Mission, Canton, Ohio, with Rev. R. R. Yocum, of Youngstown, Ohio, preaching.

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Rev. A. M. Billman, pastor of the Mission at McKeesport, Pa., reports that the Mission is now out of debt and is having the interior of the auditorium revarnished and repainted.

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Rev. Albert G. Peters, who recently took charge of St. Andrew's Mission, Philadelphia, has started a community survey and has added 25 new members during January.

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St. Paul's Mission, Juniata, Pa., Rev. John K. Wetzel, pastor, is able to report excellent things along two lines of work.

In the first case, during the past several weeks, the social room has been decorated and equipped with chairs and piano. It is now splendidly ready for all the social affairs of the church and Sunday School, many of which have had to be held in the main room of the church. It is the opinion of many that it is the most attractive and comfortable social room among the seven churches of Juniata. Recently a joint meeting of District Sunday School officers, pastors and superintendents met here to consider the establishment of a Community Training School for Teachers.

The second item is the organization of a Junior Church School which holds its sessions in the social room. It is made up

of the Junior and Intermediate departments and began work on the first Sunday in February. Mrs. Wetzel, the director, with two assistants, Mrs. C. J. Reigh and Mrs. W. L. Mock, will put into practice the new ideas in religious education.

These advances will aid very much in making the program of St. Paul's Church effective. Juniata classis will hold its annual sessions in this church in May.

### An Oriental Directory

The Home Missions Council and the Council of Women for Home Missions has just published a Directory of Oriental Missions compiled under the auspices of the Oriental Missions Council on the Pacific Coast. The Directory confines itself to statistics of Christian work being done for Chinese, Japanese, Koreans and Hindus on the Pacific Coast and in the intermountain districts. This first edition is issued to furnish a basis for study of Christian Americanization being done and to be done for these Orientals in the hope that those who shape the missionary policies of the boards may be helped to develop a co-operative plan of work among themselves and with civic institutions which shall be adequate for the speedy assimilation of these people to American ideals and shall educate public sentiment to a more Christian attitude toward them.

The contents of the Directory include statistics of Church and School work for Japanese, Chinese, Koreans, and Hindus, of Institutional Work, Girls' Homes, Y. W. C. A. and Y. M. C. A.; also summaries by Mission Boards and by Nationalities.

Population statistics indicate a decrease of Chinese population in these areas from 89,863, in 1900 to 61,639 in 1920, and an increase of the Japanese in these areas from 24,326 to 111,010 in the same period of time. The data indicates a wide scattering of the Japanese people into the states of Oregon, Washington, Idaho, Utah and Colorado. Only 71,952 Japanese are in the great state of California. Of this number 19,911 are in Los Angeles County. In 1920 the number of Hindus was 2507, of Koreans, 1224.

Among the Chinese there is a total Church membership of 3,072 and 5,390

among the Japanese. Sixteen mission boards have a total property value of \$808,150 in Chinese work and a total annual expenditure through 163 paid workers of \$149,352, of which \$47,559 is contributed by the Chinese themselves. Eighteen Mission Boards are at work among the Japanese. Their property valuation is \$948,175 and the total annual cost through 168 workers \$236,190. Of this amount the Japanese themselves contribute \$119,173.

### Unremitting Care

FEW people realize the amount of disinterested, sacrificial service which is rendered in the world. A large proportion of the husbands and fathers work laboriously and sometimes painfully for their wives and their children; and themselves receive little more than board and clothing. There is, too, a vast amount of generous service performed by men and women who work in inconspicuous places, and through long and wearisome hours,—sometimes in the night when others rest. This fact is brought out in a letter written by the secretary of a missionary organization. He says:

"When I was West I was impressed anew with a realization of the immense amount of unrecognized faithful service. I traveled almost 8,000 miles. Every train arrived on time. Fourteen nights I spent on sleepers, and I journeyed in safety. There was an unfailing watchfulness about me all of the time,—human, not Divine alone. I had a new sense of my dependence upon other men, and of their fidelity to me, and, to thousands of others. Men who work for wages, work also for higher purposes and fit in with other plans, and make a social whole, which may well be called a divine economy."

### Honor Roll

The following persons have sent ten or more New Subscriptions to THE OUTLOOK OF MISSIONS during the past month:

MRS. CHARLES F. ALBERT, Linfield, Pa.

MRS. F. W. KRATZ, Baltimore, Md.

MRS. J. H. SHERMAN, Toledo, O.



## REPORT OF GENERAL SECRETARY

The following is an abstract of the report presented by the General Secretary, Dr. Charles E. Schaeffer, to the Board of Home Missions at its semi-annual meeting, January 16th, 1923.

"By making a survey of the present status of the work of our Board, I am profoundly impressed with the vast and varied character of our work. One can scarcely realize how this work has expanded during the last ten or twelve years. But as the work expands and as new phases appear and new responsibilities are assigned to us, an ever increasing number of hard and intricate problems develop. These problems are of more or less serious character.

### PROBLEMS

1. *Financial*: It is very evident that in our zeal to enlarge our work, to enter upon new fields of missionary endeavor, of relating ourselves with, or of linking ourselves to related activities like Evangelism, Social Service, Rural Work, etc., and by the taking on of a large number of Hungarian churches, involving large financial programs of their own, we have over-reached ourselves financially. Our budget is too large for our income. We must either diminish the size of our budget or we must increase the amount of our income. It is not altogether impossible to diminish our budget without diminishing the extent or the character of our work. Some of our missions have been too long on the Board. It has become habitual with them to draw their sustenance from the treasury of this Board. In other instances where self-support is not possible, they ought to relieve the Board of a limited amount. There is considerable criticism throughout the church with reference to certain avowed extravagant measures pursued by the Board in paying larger salaries to its missionaries than pastors in many self-supporting churches receive; in church buildings and parsonages; as also in the overhead expenses of the representatives of the Board. Doubtless many of these criticisms are unjust and probably should be ignored, but that will not relieve the financial strait in which we find ourselves. On the other hand we should work more persistently in increasing our revenues.

When it comes to the financing of the Church Building Department, although that lies more within our immediate control, it is quite manifest that by our present method we are getting too large sums of money tied up in one particular mission. To invest from fifty to sixty thousand dollars of the Board's money in a single enterprise may not be too much for the needs of the mission, but it is applying too much of the Board's money at one particular point. Much of this money thus invested on the part of the Board should be released through local loans on the part of the missions, thus enabling the Board to help a larger number who need help, without crippling any one of the missions in its equipment. The missions themselves should be encouraged to pay their indebtedness to the Board more promptly than they have been accustomed to do.

2. *Leadership*: While the financial problem is serious and pressing, the problem of adequately manning our missions is more vital still. In the long-run all of these problems resolve themselves into one of personality. Our greatest need is men. Many of our missions are vacant; prolonged vacancies prove disastrous. The morale of a mission drags down under such conditions, and sometimes our missionaries lack the vision, the zeal, the passion and the peculiar fitness for work of this character. I have no specific solution to offer for this problem. It was the one problem which baffled the Saviour, and the only solution I know is the one which He suggested: "Pray the Lord of the harvest that He send forth laborers into His Harvest."

3. *The Western Work*: My observations from the tour made last fall, lead me to the conviction that our work in the Middle West is in a rather precarious condition. Many of our missionaries are becoming discouraged, as are also a large number of our people. Yet, in spite of these discouragements, we must not think of relinquishing this work, nor of abating our interest in the same. We should strengthen the things that remain and in large and growing centers like Chicago and Gary and elsewhere, should launch out into new

work and thus establish ourselves while fresh opportunities present themselves. In a recent article in the church papers, I have endeavored to outline the problem of our Middle West and have also suggested a possible solution. The disintegrating process has been going forward for some time. The time is now at hand when we must create a consensus of constructiveness not only in the West, but also in the East, which will offset any unfavorable tendencies that may be at work both here and there.

4. *The Immigrant Work:* We are sufficiently familiar with the problem which our Board faces regarding the Hungarians in our midst. A year has passed since these congregations of the Eastern and Western Classes have come to us. A large part of the financial obligation involved has been met. Other problems present themselves. The question of educating these Hungarians in our schools is a pressing one. With the appointment of a professor in our institutions at Lancaster, we are getting a large number of Hungarian students. This will demand a large outlay of money. The proportions of this problem in its many-sided aspects are just beginning to emerge and some of us will have to sit up late at night endeavoring to solve the same.

Other problems pertaining to the Bohemians confront us. In Chicago there is a community of 60,000 Bohemians. We have a lot located right in the heart of it, for more than two years. We have been asleep on our job. Either we must do something or abandon the field to somebody that will.

The same situation prevails with reference to the Italians in Chicago, and a somewhat similar problem, although of a different character, confronts us with reference to our colored folks.

There are likely other problems facing our Board, which might be mentioned, and which should be stressed at this particular time, but this will suffice for the present. They are not new, but they are persistent and pressing and have become accentuated within the last year or two.

#### POLICY

Now, out of these problems must emerge the outlines of a policy on the part

of the Board, which will be adequate and effective to meet the same. Let me indicate a few of the essential elements that must enter into such a policy.

1. *An intensive development of our Missions:* It becomes more and more apparent that the great majority of our missions need more helpful and constructive supervision. What do we discover in our missions? Many of them have no objective, no program, no organization to marshal and mobilize the forces at their command. It should, however, be said, that there are notable exceptions to this statement. But if we wish to develop our missions we must spare no effort in bringing them to the highest state of efficiency. This will result in hastening their going to self-support and thus relieve the Board from continuing its help. It will lead them to function along legitimate lines of work in the direction of evangelism, religious education, finance and community work. This will mean for the Board a revision of our report blanks. The present report blanks were prepared with a view of emphasizing and revealing certain aspects of work on the part of the mission and missionaries, but when the emphasis in the life of the mission will be shifted, then a new report is expected. This intensive development of our missions can be promoted by holding stated conferences with missionaries, in given localities, where their specific problems can be discussed, where an intensified program of advance can be launched, and where fresh inspiration can be imparted.

2. *An intensive development:* This pertains to the development of the spirit of missions and the creation of the sympathetic and helpful interest in our cause on the part of the church at large. We are not getting our work across to the church-at-large, as we ought. We are not developing an interest and zeal in Home Missions throughout the church as we might, and consequently there is an apathy and indifference as well as a dearth of gifts in men and money for our work. Now, we must do some strong, constructive thinking on how we may put up before the church-at-large a program, a task that is sufficiently compelling and challenging to release men and money for

this work. The call of the pioneer in Home Mission work has lost its appeal. The denominational appeal has been robbed of much of its force. The appeal of patriotism and of brotherhood and of service remains, and somehow, through our literature, through our conferences, and through our varied contacts with the church-at-large we must create a passion for this work which our church has never yet felt or known.

3. *A program of co-operation by the Board:* It is evident that a work of this size and character, attended by so many perplexing and baffling problems, cannot be performed by one man nor even by a few men. It requires the enlistment of a large number of the best and the most active men in the church, among ministers and laymen. I have been thinking of the advisability of inviting as advisory and co-operating members of our Board, men

and women in various sections of the church whose interests in behalf of this work can be cultivated, whose wisdom and advice can be capitalized and whose contributions can be secured. Why not solicit the active and sympathetic co-operation of competent men and women who are vitally interested along the lines represented by our Departments?

It is somewhat along these lines that we may develop our work more actively and more aggressively. It is only too apparent that at the present time we are only partially fulfilling our mission in the church and in this great nation of ours, and an untrodden field of activity lies before us and we must come before the General Synod next May with a program and policy that will be so challenging and compelling that the entire church will rouse up and say: "Let us immediately go up and possess the land for Christ."

### Important Gathering of Home Mission Leaders

**A** MOST interesting group of men and women gathered in the Hotel Morton, Atlantic City, January 17-19. They were the Home Mission leaders of the Protestant forces in America, representing twenty-eight different denominations. They are officially known as THE HOME MISSIONS COUNCIL and THE COUNCIL OF WOMEN FOR HOME MISSIONS. When these bodies were formed, sixteen years ago, they met separately and planned their own distinctive work. Within recent years, however, they discovered many points of common interest and so they have been meeting in joint sessions for the major part of the program and only separately for the transaction of such business as pertains to either body.

The general theme of the joint council this year was *Home Mission Achievements to Date*. A survey of these accomplishments in the Home Mission fields proved most interesting and informing. Many phases of work present themselves. The council serves as a clearing-house for the many-sided work of Home Missions in the different denominations. During the year special committees are at work gathering data, co-ordinating the work of the denomi-

nations in similar fields, projecting programs of advanced effort, and stimulating lines of activity in these varied departments. These Committees are nominated by the constituent Boards or Societies, thus assuring the composition of these committees to be of the outstanding men and women in the denominations who are familiar with their lines of work.

The Committee on the work in Alaska made its report and disclosed the fact that ten different denominations are doing missionary work in that northwest territory. Four types of people are reached: the Esquimaux, Indians, Whites and Migrants. There are 113 Mission stations, with 170 missionaries, operating at an annual expense of \$250,000. The greatest need is a large number of school teachers to reinforce and co-operate with the missionaries. The council passed an action recommending the establishment of a school in Alaska for the training of native workers.

The Committee on Indian Missions had a very interesting report. There are 90,000 Indian boys and girls between the ages of five and eighteen. 35,000 of these are in government schools and 30,000 in public schools, leaving 25,000 without

school privileges. Of these 7,000 are not eligible on account of ill-health or early marriage. There are 147 Indian reservations. An aggressive program has been projected involving the speedy evangelization of the non-Christian tribes, the application of social Christianity in Indian communities, the development of the Indian Church, and a trained native leadership, as also the creation of a body of religious literature and Sunday-school lesson helps.

The Committee on Negro Americans presented its report, calling attention to the large number of books on the Negro problem, published during the past year. The council is co-operating with the Commission on Church and Race Relations of the Federal Council. Its chief aim and policy is Christian education, the training of religious leadership. The Committee suggested that the second Sunday in February, coming so near to Lincoln's birthday, would be a suitable time when the matter of race relations might be stressed in all of our churches.

The Committee on New Americans had a very interesting and constructive report. It stated that last year there came 106,000 immigrants from Protestant countries 90,000 from Catholic countries, 53,000 Jews. There returned from America 27,000 Protestants, 114,000 Catholics and 830 Jews. It was brought out that fully 80% of all immigrants pass through Ellis Island; that 19 private organizations maintain paid workers there, of which 12 are

Protestants. Jews and Roman Catholics have very efficient follow-up systems. The Hebrew Immigrant Aid Society has organized over 200 communities in the country with a local council. The work of the local church in looking after the foreigners within its own community was strongly emphasized.

One of the most interesting reports was that on the Hebrews, by Dr. J. S. Conning. He made the statement that sooner or later every country had to face the Jewish question, and we are just beginning to face it in America. There are 3,900,000 Jews in America. New York is the largest Jewish city in the world, having 1,750,000. The problem of the Jews is largely a religious problem. It is estimated that in America fully 90% have abandoned their ancient faith. Very few attend the synagogue unless it be at Passover, New Year or Yom Kippur. Only one in seven Jewish children receive religious instruction, consequently there has been a rapid drifting into rationalism, materialism and irreligion, with a distinct lowering of moral standards. Only nine Protestant denominations have undertaken special work for the Jews. These maintain 18 centers, employing 43 workers, at an approximate cost of \$97,000. The council put itself on record as strongly opposed to all anti-semitic propaganda. Pastors are asked to preach at least once a year, a sermon on some phase of the Jewish question.

The Committee on Town and Country made a report calling attention to the fact



DR. AND MRS. C. E. SCHAEFFER, MRS. E. W. LENTZ AND MRS. B. B. KRAMMES

Attending the Annual Meeting of the Home Missions Council and the Council of Women for Home Missions, Atlantic City, N. J.

that the Reformed Church in the United States is now employing a full-time rural executive in the person of Mr. Ralph S. Adams. Six denominations have full-time secretaries, and four, part time. The fact was brought out that the membership of most of the denominations is still pre-vaillingly rural. Only one or two have less than 50% of their membership in town or country. The average membership in the rural church is 80, and the average number of congregations is two to each minister.

The Committee on City and Industrial Relations, made the following observations:—"Henry Drummond said, 'If I were to build a city, the first stone I should lay would be the foundation stone of a Christian Church.' More than one-half of our population lives in the cities. The day has passed when the individual church or a single denomination can meet the needs of the city. We have been long on the co-operative spirit in city work, but terribly short in actual co-operative service. The problem is one of an effective co-operative organization through which we can secure a unified approach to the problem and work out a unified program for solving it." Special emphasis was laid on the opportunities for co-operative work furnished by the smaller city of from 25,000 to 50,000, of which there are 143 in America. Special emphasis was also laid upon the development of special types of work on co-operative neighborhood programs, on definite parish and denominational responsibility, and the elimination of all waste of effort and on a thorough Chris-

tianizing of the entire city through adequate religious ministry for every section.

The Committee on Orientals presented another very suggestive report. It revealed the fact that half of the Chinese in America live east of the Rocky Mountains. About 10,000 Japanese live east of the Rockies. A survey is to be made of Orientals living along the border of Mexico and also in South America. A Congressman from California, in an address at Washington, made the following statement: "There may be such a thing in the world as an honest, moral Japanese, but I have never met one, and I doubt if such a thing exists." He also stated that not a single Japanese enlisted in the war. An inquiry into the facts revealed that 1076 Japanese had enlisted, 225 went over-seas, 55 were killed and 133 were wounded.

The Committee on Church Building reported through its Chairman, Mr. J. S. Wise. It called attention to the building of a federated church at Riverside, Cal., also issuing of certain pamphlets, giving valuable information to those who contemplate the building of churches, including plans for progressive churches. Sixty thousand church buildings in the United States are composed of only one room, which is scarcely adequate for modern church activity.

A very interesting and pathetic report was made on the Blind, by Dr. John McDowell. He brought out the fact that there were 105,000 blind people in the United States, as many as there are people living in the city of Reading. Two-thirds of these lost their sight after arrival at



DR. D. A. SOUDERS, MR. J. S. WISE, DR. T. P. BOLLIGER, AND DR. S. L. MORRIS  
OF ATLANTA, GA.

school age. The greatest need for these people is a suitable literature, which is very expensive to produce. The American Bible Society, the Protestant Episcopal Church and the Seven Day Adventists are providing literature for these people.

Other reports were of like interest and importance, notably those of the Committee on Comity and Co-operation, Student Fellowship and the one on Standardization. It is proposed to inaugurate a movement among the students which will influence them to choose Home Mission work as a life career, just as the Student Volunteer Movement today is enlisting young people for Foreign Missionary work.

This account will give a faint idea of the vastness and variety of the work of Home Missions. Its efficient General Secretary, Dr. Alfred Williams Anthony, and the Associate Secretary, Rev. Rodney W. Roundy, both asked to be relieved of the burden of responsibility, but the council prevailed upon them to continue at their posts until other satisfactory arrangements can be made. The efficient Executive Secretary of the Council of Women for Home Missions is Miss Florence E. Quinlan, and the President of the Council of Women is the versatile Mrs. Fred S. Bennett. The President of the Home Missions Council is the venerable Dr. Charles L. Thompson.

### A Jewish Example for Imitation

THE Department of Immigrant Aid of the Council of Jewish Women, with headquarters in New York City, reports a large amount of immigration aid service rendered to Jewish people during the year ending April, 1922, and also extensive work done in the interests of Americanizing Jewish immigrants. In the field of immigrant aid 10,351 persons were aided, an increase of 3,712 over the previous year. 29,317 visits were made as compared with 10,866 in the former year. 3,789 persons were induced to enter night schools, 1,203 to enter day schools, and 758 were brought into settlements, while employment was secured for 1,220 persons, recreation secured for 2,372, religious opportunities for 289, medical service for 470, assistance in securing first or second papers for naturalization for 487 and legal services for 85. In the performance of this large amount of work only 27 paid workers were engaged and a staff of 406 volunteer workers aided them. In this connection 10,808 letters were reported as written and \$29,805 expended.

For the teaching of English 154 classes were held with an enrollment of 2,879 and 37 classes in the preparation for citizenship were held with an enrollment of 2,493 students. All of these activities are greatly to be commended.



DR. J. C. HORNING, MISS CARRIE M. KERSCHNER AND MRS. H. D. HERSHEY

## Observations of the Treasurer

J. S. WISE

IN practically every city of our land, one is greeted with the cry of "Extra!" "Extra!" at some time during the day. In Philadelphia, during the rush period—when the day's business is over and the crowds are homeward bound—it is heard on every hand above the honk, honk of the numerous autos, the clanging of car gongs, or the shrill shrieks of the heavy motor trucks. First, "Night Extra!" then "Sporting Extra!" is the newsboy's cry. The "Night Extras" are eagerly bought and soon become an impregnable wall between the possessor and all the rest of the jostling, hurrying humanity. It is quite a sight to see this great wall of newspapers behind which the many thousands hide themselves on the trains, trolleys, boats or buses. Every paper is an "Extra." Five minutes means much to the "Newsy" who sells it, for, within that short space of time the eager purchaser of the "Night Extra" is changed to one who spurns it and will have no other than the "Sporting Extra." There is very little difference, but the American demand for the "very latest" must be satisfied.

Now be it observed that all these editions are "Extras" and yet there is hardly anything else that appears with greater regularity, day after day. Hence, we are constrained to ask, "When is an 'Extra' 'Regular' or when does the 'Regular' become an 'Extra'?"

I have been trying to answer that question for a number of years and must confess that I have not succeeded. I suppose it all depends on one's point of view. For instance, ever since 1906, the Church by action of General Synod, observes Home Mission Day. The Board prepares at great expense, a special program for the day. It sends out large numbers of them to each congregation and in return asks for an offering to support some specified part of its work. Usually less than one-half of the congregations respond to this appeal. From this, it appears that the other half are either indifferent or have failed to observe the day. I hardly believe that to be the case, for within the last ten years our records show that nearly every

one of them have responded at least once within that time. Some have sent in offerings once, some twice, some three times and many others with delightful regularity every year since the observation of the Day began. Now what becomes of those offerings which somehow never find their way to the Board's treasury? Perhaps they are applied to the apportionment for *Home Missions*. I can hardly believe that they are applied to the apportionment without being specified. Naturally, every giver on Home Mission Day contributes for the purpose designated in the program and for no other. I am sure they all have the same thought in mind when contributing on Foreign Mission Day, Children's Day, and Rally Day. The program designates the object and the people give accordingly.

Some pastors and Sunday School Superintendents, I presume, fail to see to it that such offerings are promptly forwarded, because they believe them to be "Extra." Well, after so many years of the regular observance of Home Mission Day, may I ask, "When is an 'Extra' 'Regular' or when does the 'Regular' become an 'Extra'?"

I am somewhat disappointed at the returns of Home Mission Day for the last two years. We wanted to establish a Church-building Fund of \$25,000 as a fitting memorial to the late Rev. A. C. Whitmer. This should have been raised with ease in one year. At the time of this writing, February 1st, we are still short about \$7,000. Must we take three years to do what could readily be done in one? Look up your record. If your offering has not been sent in, will you not do so now and help complete this worthy and well-earned memorial? I am sure you will. May it be done as eagerly as the "Night Extras" are purchased.

While many of our pastors and people are such "sticklers for regularity" that they will not support anything extra, there are also many who are always ready to respond to every "Extra" that comes along, often to the great neglect of the "Regular." Home Missions, Foreign Missions and everything else for which the apportionment is made is the *regular work of the Church*. Such being the case, is it

right to neglect that work, simply because something else comes along with a compelling appeal?

Since the war, like all other enterprises, your Home Mission Board has been compelled to meet high costs on every hand. It is helpless in the face of these demands. They must be met. The work is regular. It is not spasmodic. The Board depends on the apportionment to carry on the work. Because of high costs, the apportionment is no longer adequate. What shall be done? It must be remembered that what formerly cost fifty cents now costs a dollar. The Board of Home Missions is not the possessor of a magic-wand that will enable it to make a dollar do the work of two. Its income must be increased or its work curtailed. General Synod will determine that next May. In the meantime—what?

It is quite heartening to read from time to time of the splendid "Extras" given by our people for Near East Relief, European Aid, help for the needy Russians and many other such touching appeals. It encourages me to believe that when so many of our congregations can give in one offering to these worthy causes almost as much and sometimes more than the entire annual apportionment, that they will welcome an increased apportionment for the *regular work of the Church* and will no longer look upon so many of its necessities as "Extras."

In taking over the Hungarian work from the Hungarian Conventus, your

Board was compelled to meet a great and challenging "Extra." It is costing it many thousands of dollars. The greater part of the deficit with which it will close its fiscal year is due to that transaction. The Board has been highly commended for that splendid achievement. No one would have it otherwise. But the bill must be paid. Two District Synods have asked their classes to help to pay it. One recommended the matter to the liberality of their people, while all the rest, I presume, "passed it up" because they considered it as an "Extra." Yes, it is an "Extra," but it is at the same time so "Regular" that your Board would have justly made itself more than censurable had it "passed up" so fine an opportunity to accomplish that which was undoubtedly its greatest Home Mission duty in, perhaps, all its history—and surely that is Regular!

(Continued from Page 116)

9. The best kinds of amusement in our town.
10. A history of our community.
11. What I like best about our town.
12. The kind of town I should like ours to be.
13. The management of our town.
14. The relation of our community to the state.
15. Could our community produce a great leader?
16. How the Government is prepared to help our community (bulletins, farm bureau exhibits, etc.)
17. Help from our State departments.

### BOARD OF HOME MISSIONS General Fund Receipts for January

Synods—	1923	1922	Increase	Decrease
Eastern .....	\$7,789.09	\$8,360.05	.....	\$ 570.96
Potomac .....	3,737.20	3,927.53	.....	190.33
Ohio .....	1,543.01	2,647.53	.....	1,104.52
Pittsburgh .....	2,475.00	1,700.00	\$775.00	.....
Mid-West .....	303.00	250.00	53.00	.....
German of the East.....	745.75	610.02	135.73	.....
*Central .....	.....	124.32	.....	124.32
Jewish .....	519.20	103.22	415.98	.....
Y. P. S. C. E.....	35.00	.....	35.00	.....
†W. M. S. G. S.....	5,138.80	5,164.70	.....	25.90
All other sources.....	858.91	300.52	558.39	.....
Totals .....	<b>\$23,144.96</b>	<b>\$23,187.89</b>	<b>\$1,973.10</b>	<b>\$2,016.03</b>
Decrease for the month.....				\$42.93

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$899.70 additional for Jewish work, Church-building Funds and other causes.



## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

### Some Rural Community Programs

FOR the benefit of pastors and others interested in the enrichment of the life of the people living in rural districts, the following outlines for community programs are published. The author of these suggestions is Miss Helen Rand, of the Massachusetts Agricultural College. They are a brief of several articles published in *The Playground* some time ago:

#### A. Forum Discussions

Some general rules must be kept in mind in developing forum discussion:

1. Be sure that it is a real point which is being discussed.

2. The leader is most successful when he needs to talk least.

3. The meeting is most successful when most people talk.

4. The speeches are most successful when they are shortest.

5. The discussion is most successful when there are different points of view.

6. The chief aim is not to argue, but to find out what to do and how to do it.

To make forum discussion popular, plan the program so as to fit the interests of the community. Have singing and devise ways of enabling all the people to have the words of the songs. (Print or write on a large paper chart. Typewrite copies. Throw on screen. Secure sufficient song sheets to go round, etc.)

Use moving pictures to give the lecture or furnish the theme, with discussion following on the principles involved and their local application. State Departments of Health, Education, Agriculture, and others have available moving pictures in many states. Consult Farm Bureau and Home Economic leaders for co-operation (and write to Mr. Ralph S. Adams, Rural Church Field Worker of our Church).

Conduct a series of community forums on local subjects, such as:

1. Our Community and the Farm Bureau.

2. Co-operation of community interests.

Enlist the services of representatives of community interests to tell what they are trying to do for the community and how the community could co-operate with them. Be sure to include the farmer.

Instead, however, of having all the representatives of different agencies talk at the same meeting it might be profitable to have a series of forums, such as:

1. Post Office night—The Federal Postal System might be explained and the problems involved in working it in the local community discussed.

2. Church night—A layman might well be the leader in the discussion.

3. Moving Picture night—Have the "moving picture man" tell how he secures the pictures and give other interesting information about his work. Give the have liked best, and possibly a voting con-people a chance to tell what pictures they test on the most popular or desirable pictures could be introduced.

4. Library night—Have a librarian speak, perhaps some one with experience in "traveling libraries" in the country. There might be a definite subject for discussion such as the establishment of some sort of library facilities in the community, as the library as a community center.

5. Physicians' night—Have a speaker who can present suggestions for health work, and have the people suggest ways and means of carrying them out.

6. Dentists' night—Exhibits, talks, questions and discussion on the care of the teeth.

7. Bankers' night—A banker might explain a small banking system, tell about methods of thrift or budgets. A discussion might well follow on the making of budgets, with examples.

8. Druggists' night.

9. Dry Goods night—A demonstration of methods of testing fabrics, with talks and discussion on helps toward better buying.

10. Grocers' night—Perhaps discussion might center about co-operative schemes of marketing and buying.

11. Machinery night—Labor saving devices.

12. Good roads night—Data from the State Road Commission for discussion.

13. Swat the Rat night—How to get rid of the pest.

14. Plant a Tree night—Suggestions for planting trees.

### B. Contests

*Kodak Contests* are constructive and create the habit of looking for the most beautiful things. They also give concrete examples of what has been done as well as what further can be done. Sometimes contests should be of pictures only. Sometimes it may be best to have short stories of one hundred words illustrated by pictures.

The following suggestions are offered as subjects for picture contests to which many others might be added:

1. Some of the people who help our town.
2. The pleasantest people in our town.
3. The old people in our town.
4. Children at play in our town. (Such a contest might be a means of arousing interest in all kinds of recreation or in any special kind of recreation.)
5. Grown folks at play in our town.
6. Sunday in our town. (What are the best things people do on Sunday? Everyone would like to find out the answer to that question.)
7. Historic parts in our town.
8. The outskirts in our town.
9. New things in our town.
10. The most beautiful parts of our town.
11. Our best back yards.
12. Our best looking streets.
13. Our best country roads.
14. Trees: where they are of the greatest service and where they could be planted to advantage.
15. Porches in summer.
16. Arrangement of kitchens.
17. The hanging of pictures on our walls.
18. The best room for the family.
19. The center of our town.
20. Our best business houses.
21. Our public buildings.
22. Neat streets: where they are neat and where they could be improved.
23. The kinds of trees to raise here.
24. The kinds of shrubs to plant here.
25. The kinds of cattle to raise here.
26. The best garden in town.
27. The best farm yards.

28. The best barns.

29. Our pets.

30. The birds that live with us.

31. Home made furniture.

*Collection Contests* are especially attractive to the children, and would teach them special lessons. A few suggestions of subjects: Insects; leaves; mosses; shells; rocks; pine needles; grains; weeds; wild flowers; grasses; garden seeds that would grow here; flower seeds that would grow here; products of our community; garden flowers that would grow here; greens that we might raise and eat here.

*Seeing Beautiful Things Contest* was carried on with good results and marked interest by a teacher in a country school in North Dakota. Such a contest might be carried on almost anywhere.

*Debates* may be conducted advantageously on subjects near at hand on which it is not difficult to secure material. Utterly foolish debates are often the best kind of entertainment and they need not conform to set rules. Here are some suggestive questions:

1. A city boy (or girl) is greener in the country than a country boy (or girl) in the city.
2. The men with brown eyes do more for the community than those with blue eyes.
3. The women of the community should adopt a uniform.
4. Automobiles painted orange are better than those painted purple.
5. A skunk is worse than a snake.

*Contests for Writers and speakers* will greatly interest some people. Very often commercial clubs, school boards, town officials or groups of individuals can arouse interest in some necessary undertaking by offering a prize for a talk or a paper. Here are some suggestive subjects:

1. Plans for planting trees.
2. The advantages of having a community pageant.
3. Plans for a community Fourth of July.
4. How we might observe Arbor Day.
5. A better handling of our food (or coal) supply.
6. Co-operative Associations in our community.
7. Plans for interesting more people in the library.
8. Needless waste in our community.

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# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Baghdad

By REV. JAMES CANTINE, D. D.

*(One of the founders of the Arabian Mission, and Missionary of the Reformed Church in America since 1889)*

YOU MAY have heard of the plans which are being considered by the Mission Boards of the Reformed-Presbyterian Churches in America, looking towards their occupation of Upper Mesopotamia, left vacant by the recent withdrawal of the English Church Missionary Society. It was considered advisable by them, as well as by our own missionaries, whose territory is adjacent on the South, that there be no interval during which there should be no resident missionary at Baghdad; and a tentative appointment was made at our last Annual Conference, which was hoped would be preparatory to the permanent organization in America of missionary effort for this large area. My wife and I reached Baghdad just before Christmas and before their last missionary had left, giving us ample time to talk about the work, officially to take over the care of their property, and to be accepted as their successors in the oversight of the Protestant school and congregation.

Before speaking about the present opportunity it may not be amiss to give my impressions of what has been done in the past by the Church Missionary Society, or as it is usually referred to, the C. M. S. These go back to the summer of 1891, when at Bushire, on the Persian Gulf, somewhat discouraged in my quest along the East side of Arabia for a suitable place at which to inaugurate the work of the Arabian Mission, I received a cordial letter from a Dr. Eustace, a missionary of that Society, but temporarily resident physician for the English community at Basrah, inviting me to visit him, and later arranging for me to go to Baghdad

and confer with his colleagues there. At Baghdad I met Dr. Sutton and Rev. (later Bishop) Stileman, who gave me the assurance that they would be very glad to have us as neighbors on the South. Other visits at intervals and a personal acquaintance with most of their workers have enabled me to keep somewhat in touch with missionary developments here.

I think that my C. M. S. friends will agree with me in saying that Baghdad and Upper Mesopotamia have never been adequately manned by their Society. Occupied first by missionaries from Persia, who recognized the great need for doing something for the immense numbers of Persians annually visiting and colonizing the religious shrines in the neighborhood, it was for years only an out-station of their Persia field, their nearest fellow-workers being at Isfahan, three weeks or more distant by caravan. When it finally was set apart as an independent Mission, its development was almost entirely on medical lines, and the absence of a systematic, continuous evangelistic and educational effort, militated against what we have been accustomed to hear spoken of during the war, the "organization of the ground gained." Sickness, death and transfer often left Dr. and Mrs. Sutton the only workers in this vast area, and what had been laboriously attained was lost and had to be striven for again. What seemed to be the policy of the C. M. S. at the time—not to invest money in ground and buildings—denied them that position in the community, that appearance of stability and assurance for the future, which is not alone such a comfort and help to the workers, but which also does

so much in these Oriental lands to prepossess in their favor the powers that be and the people whom they are to reach. Before the war this policy was changed, ground just outside the city was purchased and the opening of hostilities found a large and beautiful hospital building nearing completion. Years of neglect and use by the military have nearly wrecked this, and the decision of the C. M. S. to give up this field leaves their successors with but few material things to build upon.

The native Protestant community is mainly composed of families who at one time or another have come down from the North, where American societies for many decades have been laboring among the Syrians, Armenians and Nestorians. The fewness of their evangelistic workers probably accounts for so little constructive effort, such as helping them to a permanent place of worship and an independent pastorate, having been made by the Mission for them. Both for their own sakes, and because they are representatives of Protestantism and past missionary effort, they are well worth our sympathy and help in making of them a self-sustaining Church. Through their long years of association with the missionaries of the Church of England, they have become accustomed to that form of worship, which is now observed in their Sunday services. Through the courtesy of the Church of England Chaplain these are held in the Garrison Church. He also administers their sacraments. While we attend these services, I take no official part, other than preaching for them at regular intervals. The support of their denominational school absorbs much of their financial ability which might well be used in their church life, if ever the Government inaugurates public schools to which they would feel free to send their children.

At present in the public schools the Moslem faith and practice are taught and Friday observed instead of Sunday. While concessions in these matters are, of course, made to Christian children who may attend, yet the Protestants, as do the other Christian sects, prefer to keep up their own schools. Last year they received a

grant of Rubles 2000 from the Government; Rs. 1000 from the C. M. S.; Rubles 600 from the Garrison Church, and the remainder of their budget was made up from fees and direct gifts from the congregation. It is a question how much of a missionary asset such a school is where there are no Moslem children, but at present I am giving them a little of my time and will await future developments.

I scarcely think any other Protestant organization will begin work in Baghdad, except perhaps the London Society for the Jews, who are said to be about to reopen their Mission there. They certainly will have a large and needy field, and we will give them a hearty welcome.

The British and Foreign Bible Society have recently reorganized their work in Mesopotamia, with an Agent resident at Baghdad. He has come with experience gained in Egypt and Palestine and we may hope for the most friendly co-operation. The Y. M. C. A. here is the English organization, primarily working with and for the Expeditionary Force. The opening of Y. M. C. A. work for the natives of the country on lines that have proved so successful in India and other countries has been urged upon both the American and British Associations, but will probably have to await the settlement of political questions relating to this area.

As regards the "powers that be," our relations seem to be all that could be desired. They have said that "the advent of the Arabian Mission to Baghdad will be very welcome," and they have been most considerate in their treatment of all mission matters that have come to their attention. The officials of the Arab Government and the people at large, in so far as I have had opportunity to meet them, have been very cordial. Except among the Armenians, who think that they have been betrayed, it is something of an asset to be an American, and that will always be in our favor in the future development of our work.

I may not close this letter without saying how much we have appreciated the fellowship of Dr. and Mrs. MacDowell, now in Relief Work and domiciled in Baghdad; and of meeting the other Persian missionaries who on account of disturb-

ances in Russia and Turkey have been compelled to pass to and from their field via Baghdad. We are looking forward to a closer acquaintance and possible co-operation in the not distant future. It is also a pleasure to say how much we are indebted to the courtesy and kindness of the American Consul, making us feel, these first months, less as "strangers in a strange land."

From our viewpoint in Mesopotamia the one thing now needful is much prayer that wisdom and courage be given your representatives at home and abroad, that the doors now opening may not be closed, and that it may be God's purpose to give through us a rich blessing to the people living "between the two rivers."—*Neglected Arabia.*

## DEDICATION OF CHAPEL BRINGS GREAT JOY

January 15, 1923.

Dear Friends in the Reformed Church:

I wish to report to you the dedication of the Geiser Chapel at Niehkiashih on Sunday, December 17th, 1922. You will remember that Mr. Reimert and Mr. Heinrichsohn put this place on our evangelistic and school map some years ago. It is an interesting center and you are no doubt familiar with this name, since on several occasions there have been letters written by various members of the Mission.

We started before daylight from the Yochow station the Saturday before, and when we arrived at Wu Li Pai we found

that men and chairs had been provided by Mr. Keller's forethought, and there was no vexation in getting a good start. We arrived at Niehkiashih Saturday noon in good time for a splendid Chinese meal. There we found a number of Chinese evangelists, teachers and other church members awaiting us; and all that afternoon was spent in lively conversation and in some social intercourse that was refreshing to all of us. It does one good to get away from Lakeside and meet the men who are working at the outstations and who get just a little lonely now and then. Whenever we meet in this way, I always feel that these brethren, through their difficulties and discouragements, are giving evidence that the Lord is granting



NEW CHAPEL AND EVANGELIST'S HOUSE AT NIEHKIASHIH, CHINA

unto them success, that commendable progress is being made. As the years roll on one sees that men, who were baptized twenty years ago, have grown in grace and in the knowledge of God and have been found faithful in the preaching of the Gospel in face of hardships and sometimes persecution. The Kingdom of God is not being taken by violence, the Chinese are not rushing into the Kingdom; but one does see that progress is being made, that not only are individuals saved by the grace of our Lord and Saviour, Jesus Christ, but that there is at the same time a social leaven working in the whole lump throughout these districts. There is no question but that the presence of Christianity reaches far beyond the confines of the chapels. One must always recognize the wonderful forces exerted by the Christian Boys' and Girls' Schools. On public occasions like this, there are no more earnest and enthusiastic supporters than the pupils and their parents, some of them Christians and some of them not, but all showing a commendable pride in what they are doing; and, somehow, one feels the touch of God over them, and where there is the touch of God, there are always the signs of spiritual life.

Well, on early Sunday morning the people began to gather and by the time the services were to begin, we saw that there were more people than could be seated in the chapel. The chapel door was locked when we began. The invocation was made by Mr. Keller before the closed door. Then Psalm Twenty-four was read; a hymn was sung, and then Mr. Whitener officially opened the door in the name of the Lord, recognizing the Lord as the Door through which all that would enter the Kingdom of God must pass. Then came another hymn. After this, Evangelist Tang Mei Chiu offered a very fervent prayer. My memory went back to the time when, in my little room, Mr. Tang offered his first prayer. The Lord has been with this man and his is a name that is not only esteemed by the Christians, but also by all the communities in which he has lived and preached. Therefore, back of this prayer and through this prayer was that splendid personality which God has wrought.



EVANGELIST HWANG AND FAMILY,  
NIEHKIASHIH

Then came a song by the pupils of the Boys' Day School. They were clad in blue uniforms and had their banners and their musical instruments, and I think that those boys were as proud of their performance as any company of boys could be in the United States. They certainly showed that they were interested and they rendered their performance with splendid spirit. The Scripture lesson was read by Evangelist Hwang Keh Seng. In this man there is another interesting personality, but not so strongly developed as his older associates. He has had some good training and rendered the Scripture in good form. Then came another hymn. Perhaps the singing of that congregation would not meet your expectations. However, if willingness to make a joyful sound unto the Lord is acceptable unto Him, we need not offer further criticism. Then Rev. J. W. Owen delivered a splendid sermon. The people paid good attention,

and, although there were a number of babies crying now and then, it was said that he could be heard through the whole audience. Mr. Owen is a very fine preacher, both in English and in Chinese. He always uses a large chart upon which a good outline is written of what he has to say, so he combines the ears and the eyes of the audience to bring home to them the message he so earnestly preaches. He was followed by Mr. Hsiang Ih Shang. In him you will find a strong Chinese preacher, a man who is known to prepare his sermons with the greatest care and with much prayer. A good Chinese preacher has the advantage over the best of us, for he can preach to his own people from a viewpoint inaccessible to the missionary preacher. After these sermons, the dedicatory ceremony was read by the writer, and when the presence and fulness of God was invoked, the writer felt that unseen spiritual forces were not far from any one of us and in the prayer of dedication God seemed real, and one's memory went back to the original dedication of the Temple in Old Testament times. Then the whole congregation joined in the Gloria Patri; and the benediction was pronounced by the Rev. E. A. Beck. Dear friends, you have in the new buildings at Niekiasnith

a splendid plant for church work and women's work; and on an adjoining lot will be erected in course of time a suitable building for the Boys' Primary School. Mr. Keller and the Christian carpenter, Mr. Tsao, have succeeded in giving you a building that looks solid and it is of good architecture. The plant now consists of two buildings, the church proper and to the rear of it a two-story, suitable place for women's work. Near by is the parsonage, a well-planned two-story building, and this also of splendid workmanship. I want to say here that Builder Tsao has the reputation of erecting *Christian* buildings—that is, that every part of the work is done in good, fair honesty of purpose, and that the man, being an earnest Christian, delights in doing good work, work that should stand permanently the ravages of time. It seems that he is working with a spirit of doing it unto the Lord and that the Lord will not accept any intentional blemish. His little son is in the school at Lakeside and is also doing good work and is of fair conduct.

Let Niekiasnith be one to you a familiar word in your prayers, in your missionary services, and in your plans for the future. The present plant, lot and build-

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PEOPLE LEAVING CHAPEL AT CLOSE OF DEDICATION SERVICE

### A Rare Occasion

RARE occasions do not come often, no, not often to all of us, but it has been my good fortune to attend many farewell services to both old and new missionaries. To allow oneself to miss them when opportunity presents itself is almost a crime. We owe it to our missionaries and we owe it to ourselves.

An uplifting service was the one held the last Sunday in January in the Third Reformed Church, Baltimore, Md., Rev. James Riley Bergey, pastor. These, our beloved missionaries, are the noblest expression of God's thought.

It was an inspiring sight to behold within the chancel railing all the Reformed Church pastors, Dr. Bartholomew, Dr. and Mrs. Wm. G. Seiple and Miss Hoffheins.

The music seemed heavenly as we listened to Mrs. Seiple and Miss Hoffheins. Without a doubt many a soul will be won as Christ's love is made known in song.

But, dear reader, what thrilled me most was the wonderful beaming countenance of the missionaries, radiant with joy, reflecting satisfaction in the extreme in their work. Yes, it was a gentle rebuke, for we stress too much the hard and sad side. It may be that the experiences of their life as ambassadors of the Master we have never experienced

Rev. Mr. Bergey very graciously welcomed us each one, after which we listened to the powerful address of Dr. Bartholomew, as well as the touching address of Dr. Wehler, Dean of Hood College.

The farewell address of Dr. Seiple, on behalf of the missionaries, gave evidence of their deep appreciation of our concern for them and assured us of their continued service to the best of their ability.

The words of one of the speakers, that they remain true in the midst of gross idolatry, reminded me of the many untrue at home, because of the many who hide real faith behind the so-called "freedom of thought" which covers a multitude of sins today.

*They* hold fast to one baptism, one faith, one hope—believe in God their Father, Jesus the Divine Saviour of Men,

the Holy Ghost as their Guide and Sanctifier. Let us be strong and immovable lest by our own weakness we weaken their labors.

The life of our dear missionaries follows in the steps of the Lowly Nazarene who went about doing good.

We need less time for controversy, less time for trying to see beyond the veil and understand those things which now we may see but darkly. We need to stand firm on the Rock of Ages—keep our faith strong in the inspired word—we need to let love be without dissimulation—need to let go the traditionalism of the Pharisees and Scribes; need to beware of false prophets whom many follow with itching ears.

Imitate our beloved missionaries who stand above all these things, who are satisfied to preach Jesus, the Crucified and Risen One, who live the same Jesus whose life is portrayed in the four Gospels.

If you have failed to attend such a service to our missionaries who embody the above, let it never be thus again. May the stimulus and inspiration of such occasions carry us to the end as faithful to our missionaries.

Last, but not least, we wish briefly to refer to the reception tendered Dr. and Mrs. Seiple and Miss Hoffheins in St. Paul's Reformed Church, Baltimore, Rev. Dr. Lloyd Coblentz, pastor.

This occasion was characterized with mirth and addresses and song. Refreshments were in order, but the refreshing we received at the hands of our missionaries made all else insignificant.

Let us labor and pray together—yet remember the words of the poet:

"It is not a matter of going,  
Merely of going right on,  
It is not a matter of sowing  
Till dusk from the earliest dawn.  
It is carrying unto the labor  
The essence of something sleeping  
That shall come like a soul of beauty  
When we come to the reaping."

MAYME C. SCHOEDLER.  
Baltimore, Md.



## LIFE-SERVICE STILL POSSIBLE IN JAPAN\*

By HENRY K. MILLER

IT HAS been the policy of Foreign Mission Boards to make contracts for life-service in foreign fields on the part of accepted candidates, unless providentially hindered. As a matter of fact, the conditions under which Christian work must be done in missionary countries are such that not a few Occidentals, even though they have passed the necessary medical examination, cannot endure permanently the strain of the new environment. Some of those who succumb recover and are able to resume the places they temporarily vacated, but others are obliged to retire from the service. In the case of single ladies, marriage is regarded as a providential justification for release from such a life-contract. For these and other reasons a demand has sprung up for "short-term" workers, but the bulk of the work must still be done by the life-term missionaries.

The wonderful progress along almost every line made by the Japanese people is calculated to raise the question whether there is any longer need for young men and women to go to that country as missionaries. Are the Japanese Christians not able themselves to complete the Christianizing of their country? Some years ago certain persons discouraged candidates from going to Japan on the ground that the native Church was able to carry on whatever work remained to be done. Events have demonstrated that estimate of the Japanese Christians' ability to have been too optimistic, and even native Christian leaders recognize that foreign missionaries are still needed.

For convenience, foreign missionary operations are divided into educational and evangelistic, or, in other words, school and church work. Within comparatively recent times an increasing amount of social service has been carried on, much of it as a form of church work. Owing to the progress of medical science and practice in Japan, there is virtually no need for

medical missionaries in that country. Our own Reformed Church has tried to push both its educational and its evangelistic work with equal energy. North Japan College (for young men) and Miyagi Girls' School in the city of Sendai are well established and prosperous, but, of course, they will have to be developed and expanded. It is by no means improbable that academies (Middle Schools) for boys and seminaries (Koto Jo Gakko) for girls will have to be established in one or two of our out-stations—Yamagata, Wakamatsu, Morioka, Aomori or Akita. Besides, our Japan Mission has made a good beginning in kindergarten work, which is bound to grow. In the capital—Tokyo—a new church building suitable for institutional or community work and social service will be erected, and in time probably more or less work of this character will be done in other places within our Mission's district.

Thus, then, there will be abundant work for some time to come. Of course, Japanese will do the bulk of it, but they will need the assistance of foreign missionaries. In the schools there will always be a demand for American teachers of the English language and literature. Gradually Japanese will take over practically all of the other subjects now taught by foreigners in mission schools. Then, foreign missionaries will be needed in what is called evangelistic (or church) work. Here, too, Japanese are assuming more and more of the work that needs to be done, but foreigners are still needed to co-operate, advise and encourage. Several American men and women of special training will be needed for social service and institutional church work. Besides, much pioneering must be done, and this offers a wide field of usefulness to the foreign missionary. Again, the expansion of the kindergarten work will call for a number of specially trained foreign women.

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\*In answer to the question: "Would it be worth while at this stage of the enterprise for a young man or woman to go to Japan for his or her life work as a missionary of the Cross?" see article in October, 1921, *OUTLOOK OF MISSIONS* on "Is Christian Missionary Work in Japan Worth While?"

## The Heart of the Christian Movement

BY REV. DANIEL BURGHALTER, D. D.

**I**N these days of world wars and world-movements, the Christian movement is more and more attracting the attention of all kinds of people. The criticisms against the Church and all organized Christianity range from rank infidelity to over-orthodox churchmen, and in the main, a spirit of discouragement pervades our American Christianity as well as that of other countries. Men and women often of a high degree of education and culture are talking about the failure of Christianity and the breaking down of civilization. I have quite frequently within the last few years felt like crying out to all such, "Oh ye of little faith, how long must we suffer such a discouraged and faithless generation of Christians?"

What all such gloomy pessimists need, is the *tonic* of Foreign Missions. There is no such discouragement, no such hopelessness and skepticism in the ranks of the foreign mission leaders of North America. From January 9th to 12th, these met again in their annual conference, in Bethlehem, Pa., the seat and center of the Moravian Brethren in America. This is a most historic spot in missionary circles. An opening session was held in the Moravian Church, which was built in 1803 and seats fully 1400 people. It was filled on the opening night. We learned that even 66 years before the American Board was organized in 1812, that already seventeen foreign missionaries had gone out from this church.

Dr. Robert E. Speer gave the key-note for the whole conference in the opening address. For over an hour he told us of the deplorable situation in all the world as he found it on his trip around the world during the last year. Everywhere a spirit of despair and chaos seems to prevail. But he also struck the note of hope and courage which fills the heart of every true believer who can see beneath the surface and can perceive how now, as never before since Christ came, every movement among the nations is tending toward the mind of Christ and how all things are beginning

to be judged according to His standards of moral and spiritual values. Even in the midst of the worst devastated regions of the Near East, where massacre, starvation and the rage of Mohammedanism seem to have destroyed all Christianity, men and women cry out to the missionaries, "Tell us more about God!"

There were 178 delegates and 125 corresponding members present, a total of 303. The latter class are mostly missionaries home on furlough and on special deputation work. There were fifty-six Boards and Societies represented from the several denominations of the United States and Canada.

The reports and discussions covered practically every foreign mission field of the world. Perhaps the outstanding fields thus considered were Latin America, China, India and the Moslem World. The world-famous Dr. Zwemer, from Cairo, Egypt, the specialist on Mohammedanism, was also present. His closing address was the most searching, profound, spiritual and heroic challenge which I have ever heard in books or by word of mouth to the faith, loyalty and service of modern Christianity. He used the incident of Christ and the Apostles, when they had toiled all night and had taken nothing. But at Christ's word they put out into the deep and let down the net and enclosed such a multitude of fishes that they had to call help to land the net and fishes.

Men today are deriding the Church at its failure to save the world for Christ. They question the methods and the faithfulness of the workers. This is too often even the mind of those in the Church. But let us not be discouraged nor hopeless nor think of failure. What we now have to do is to recognize the loyalty of our workers, who have toiled all the night and may not have accomplished much, even comparatively speaking, taken nothing.

The whole history and the present world situation of the missionary enterprise calls for new hope, new courage, heroic faith and childlike obedience to the words of Christ: "Put out into the deep and let down your nets for a draught." It is the same net, the same boat, the same

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## The Development and Efficiency of Woman's Missionary Labors in the Church

By REV. JOHN D. THOMAS, PH. D.

(Continued from February Issue)

**I**N THE Church of the Reformation the spirit of missions was deeply wanting. This, however, was all owing to the troublesome times through which the Reformed Churches were passing. The true Biblical conception of missions was undeveloped, owing to the environment and the fallacies out of which they were passing. Pope and Turk, to the Fathers of the Reformation, were the antichrists of the coming end of time and the non-Christian world of which they had but a very meager knowledge, they held as being forever doomed by God because of their unbelief.

For the *third* great Missionary Period or Modern Missions, the time was rapidly ripening. It virtually began in the evangelical churches by an infusion of a new spiritual life through Pietism, leading to the first missionary efforts as a new order of things began to dawn upon the Church. At the close of the eighteenth century there was a real awakening in a renewed religious life and missionary activity throughout the whole Church and a new interpretation was given to the Gospel injunction of the Lord Jesus Christ: "Go ye therefore, and make disciples of all the nations."

The organization of Women's Missionary Societies, distinctly their own, also began in this modern period of renewed missionary enterprise throughout the Church; the women no less than the men of the Church were actuated by this same spirit of Pietism, and it was this as a renewed Pentecostal outpouring that made the mothers and the daughters of the Church so efficient and earnest in the promotion of the spiritual interests of the Kingdom of God and the evangelization of the world.

The history of the relations of the women to the missions of the Church are, however, earlier. In the days of Paul and Silas, we find the holy women actively engaged in the promotion of a world-evangelization, but in the Apostolic Church it

was one of holy fellowship rather than of independent labor. They were associated with the apostles for the furtherance of the cause of Christ. There is Lydia of Thyatira, how beautiful her hospitality; then that first congregation of pious women in Europe, whom Paul met on the outskirts of the city of Phillippi, and the four virgin daughters of Philip of Caesarea, who also prophesied, and that most beautifully consecrated Tabettha of Joppa in her devotions of love to humanity.

The history of Women's Missionary Organizations as a distinct work in the Church as promoted by them today, does not take its beginning from any one particular centre, nor in any one special denomination alone, but rather it is the outflow of a widened circle. It is the resultant of an onward march of a disciplined army now, in place of the voluntary pickets as in the earlier days of the planting of the Church as from Antioch to Rome, simply guarding on the lines of the bivouaced camps of their fellow-laborers in the army of the Lord.

The precursory movements premonitory of the now gathered mighty hosts of women in the different denominational missionary regiments of the Christian Church's great army of her daughters actuated by one spirit, making its onslaught upon the dark places of the earth and a benighted heathen world, treading today where no man's feet have ever trod, originated out of the advance guards as they were almost simultaneously organized throughout the several denominations of the Church of our country.

The first records of women's organizations are as follows: The earliest missionary society was organized in Boston in the year 1800, just one hundred and twenty-three years ago. Then in New Haven in the year 1812; in New York city in the year 1814; in Norwich, Connecticut in 1816; in Talmadge, Ohio, in 1816; in Derry, Pennsylvania, in 1818; in Philadelphia in 1823; in Bedford, New

York, in 1831; in Newark, New Jersey, in 1835; in Washington, Pennsylvania, in 1835; in Rockford, Illinois, in 1835; in Sutton, Vermont, in 1847; in Baltimore, Maryland, in 1848.

True, some of these earlier organizations were pathetically called "Female Cent Societies"; these were general in the New England States, with a scattering few throughout the Middle States. In New Hampshire these "Cent Institutions" in the Congregational Church still exist as Home Missionary Societies. These early movements were the altars of the temple of God from which the Seraphim carried the burning coals touching the lips and inflaming the hearts of the pious women of the Church, answering the call of the Lord as missionary periodicals and the returned servants of the Church broke to them the terrible message as to the degradation and misery prevailing particularly among the women and children of heathen lands.

After the year 1812 Ladies' Missionary Societies multiplied very rapidly throughout the Church, and by the time the year 1840 was reached there were in the whole of the American Church no less than 680 such organizations composed entirely of women collecting funds for the use of the American Board of Foreign Missions.

The rapid growth of Woman's Work in the Church is owing largely to her indomitable will as she struck against the Jericho walls of ecclesiastical conventionalism and a church conservatism against her public appearance in the denominational interests and the affairs of the Kingdom of God, but neither conventionalism nor ancient customs, no, not even the bachelorism of a Paul: "Let the women keep silent in the Church: for it is not permitted unto her to speak," could restrain the onward march of the women; the ram's horn had been defiantly sounded and the time was at hand for the sudden fulfilment of the utterance of the Psalmist: "The Lord giveth the word; the women that publish the tidings are a great host"—Psalm 68: 11.

To many of the earlier pastors of the Church the vision as to the extent of the publishing of "the tidings" by the daugh-

ters of the Church was deeply veiled by Church customs and conventional restrictions; that confidence Jesus reposed in the faithful women, who were the last at the cross and the first at the grave early in the morning on the day of His resurrection, when He committed to them this first important message: "Go unto my brethren and say unto them I ascend unto your God and my God. . . . Tell them that they depart into Galilee and there shall they see me." Matt. 28: 10, was indeed deeply shrouded in bias and prejudice, customs and practices that had survived the pruning knife of the Reformation.

The story is related of a certain Michigan pastor which is well authenticated, who insisted on being always present at all the women's meetings, saying: "No one knows what they will pray for if left alone." I myself heard a minister of a certain prominent denomination once remark: That he always took care to be present at all the gatherings of the ladies of his flock to do the praying. His point was that by having them pray in public might encourage them to assume the responsibilities of the pulpit. And it is told of one of the early, venerable members of the American Board of Foreign Missions, Dr. Anderson, that he could not see his way clear to recommend the bringing of the women into the work of the Board by placing them upon it as members.

Even in our own denomination, boasting of its tolerant spirit, a few decades ago our mothers and sisters were denied the right of suffrage and a voice in the consideration of congregational affairs and in all church deliberations, they sat mutely and meekly by. But the women of the Church kept at it, never for a moment did they become disheartened nor discouraged at the coldness of the ministry and the rebuffs of ecclesiastical bodies, knowing full well that their cause was a just and righteous one, and impelled by that motherly spirit of love and devotion to Christ and humanity, they braved every obstacle of discouragement.

The devout daughters of Zion did not wait for any general organization before

attempting missionary work. But from the first they were offering personal services, gifts and prayers; doing that at once which their hands found to do, and doing it with grace and pleasure. The very first ship carrying American missionaries to the foreign field bore in her cabin those two consecrated ladies, Harriet Newell and Ann Hazeltine Judson. In the year 1847 two unmarried ladies were teaching among the American Indians, and by the time the year 1880 was reached one hundred and four had been sent to the different tribes by a single board.

For forty years and longer, when the larger portion of our Western country was virtually almost entirely foreign mission territory, the silent partner in the missionary's cabin or dugout on the frontier, learned what it meant to make denials and sacrifices undreamed of by her Eastern sister, to suffer hardships and privations as she was disassociated from the ease and comforts of civilized life, for the spread of the Gospel and the planting of the Church in that rough Western country. It is here where we have the unnamed heroines of the Church and her unconsecrated saints; their glory can only be sung by heaven's choir. These indeed have earned above all that beautiful plaudit of commendation by the Master: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord." Matt. 25: 21.

But as time rolled on and as the women of the Church caught a larger vision of their mission and the part they should play in the evangelization of the world and as they enlarged their program they gained greater confidence in themselves. While God was thus preparing them, a new light broke forth casting its dull rays beckoningly across the world-horizon from a benighted Orient, rousing the women of the Church to action as never before.

The Marthas and the Marys, while ever ready and willing to set out under the directions and the supervision of boards composed entirely of the ministry and the laymen of the Church, and obligingly serving at the tables in the collection of funds, suddenly were aroused to a new

energy and a more determined activity as this startling Macedonian call came particularly echoing into their ears; they concluded a new order of things and conditions should at once prevail and that they would play a more distinct part in the evangelization of the world.

But what was this new light, this modern Macedonian call diverting from the common course the women in their missionary efforts and rousing them to an activity as never before manifested by them, as seen today in their world-evangelization operations and the largeness and the efficiency attained? What shook from centre to circumference their whole manner of thought and relations to missionary activities and brought them to give more vital attention to the great subject of missions and missionary effort and leading up to the present systematic organization, and giving, and unity of thought throughout the whole Church?

It was the clear clarion call of conscience—that human cry appealing expressly to woman's tenderness and affection, and it deeply pierced her heart. It sounded out from a shrouded-in darkness, a benighted and hopeless heathenism in its terrible degradation of womanhood, echoing in its dismal cry into the very homes of the mothers and the daughters of the Church throughout our Christian land:

*"Are there no women among you to come and to help us?"*

This, the heart-rending cry of a poor Chinese down-trodden woman some forty or more years ago was the modern Macedonian call that roused the women.

To every heathen home there is a door of entrance, but this door is religiously sealed to the man coming from a strange country with still more strange customs and ideas; it is utterly impossible for him to cross within the precincts of the inner life of the family circle of this heathen home. Now, some key must be found to fit the lock that was barring Christ with all His morally elevating influences—some power had to be exercised that would break down the walls of caste and ancient customs by which the Oriental home was so deeply environed.

It is very evident that it avails very little to attempt a purification of the streams of their moral and spiritual pollutions, whether it be at home or in strange lands, if we do not reach back and touch the fountain head. Womanhood is everywhere in all lands and under all conditions in all civilizations the fountain of all life and the first source of moral and spiritual influences. Point to me a land of good and pious mothers and I will tell you of a country composed of noble men. Then who can teach, rescue, renew, raise, yea, who can enter into the privacy of that inner life of women but woman? Rescue the women from that thralldom of a perpetual slavery unto which Oriental heathenism has doomed them and down goes heathenism itself and up the stream of family life, the community, the civilization of the country itself, the nation and the race will be enhanced!

It was the discovery of this bondage, the pitiable condition of womanhood, her degradation to a creature to minister to the passions and appetites of the man and to bear his burdens; it was this that roused their sisters of Christian lands and homes to action. Women and only women could meet the need and understand the call that has come to them and so deeply penetrated their generous hearts.

(To be Continued)

## The Heart of the Christian Movement

(Continued from Page 125)

workers, the same Master. All the talk of wrong methods, unfaithful fishermen, and the need of a new Gospel, a new Church, and even of a new Christ is all aside of the real mark. This is all paralyzing unbelief! What we need is the faith of the Apostles and at Christ's word, *launch out and fish!*

I have attended ten of these annual reviews of the world-wide missionary work of our North American Churches, but in my humble judgment, none of them ever struck so deep, so high, so broad, and so sane, and so Scriptural a note, and such a ringing challenge of victorious Christian Conquest as this one just held at Bethlehem.

The foreign missionary enterprise is after all still the very heart of the Christian Movement in the world today, as it has ever been since the day of Pentecost.

Tiffin, Ohio.

### What Are You Willing To Do?

We are approaching the Fifteenth Anniversary of THE OUTLOOK OF MISSIONS. What are you willing to do toward a fitting observance? We need many more Volunteer Workers. Will *you* be one? Many of our friends tell us that the magazine should go into *every home of the Reformed Church!* Will you help us in reaching out toward this splendid goal?

## BOARD OF FOREIGN MISSIONS

### Comparative Receipts for Month of January

Synods	1922			1923			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$8,697.06	\$3,228.67	\$11,925.73	\$7,957.48	\$445.92	\$8,403.40		\$3,522.33
Ohio	2,411.53	1,083.17	3,494.70	1,490.00	993.17	2,483.17		1,011.53
Northwest	250.50		250.50	261.18	75.00	336.18	\$85.68	
Pittsburgh	1,700.00	80.00	1,780.00	2,475.00	130.00	2,605.00	\$25.00	
Potomac	3,433.74	352.00	3,785.74	3,489.05	325.00	3,814.05	28.31	
German of East.	708.61	95.00	803.61	749.25	110.00	859.25	55.64	
Central	1,886.90	100.00	1,986.90	2,037.63	173.00	2,210.63	223.73	
Midwest	1,014.25	56.90	1,071.25	928.78	82.35	1,011.13		60.12
W. M. S. G. S.		5,741.19	5,741.19		8,890.18	8,890.18	3,148.99	
Annuit Bonds		500.00	500.00		500.00	500.00		
Bequests		476.25	476.25		2,703.35	2,703.35	2,227.10	
Miscellaneous					25.00	25.00	25.00	
Total	\$20,102.69	\$11,713.18	\$31,815.87	\$19,388.37	\$14,452.97	\$33,841.34	\$6,019.45	\$4,593.08
					Net Increase		\$2,025.47	

## DEPARTMENT OF MISSIONARY EDUCATION

Arthur V. Casselman, Director

### THE MAGYARS IN AMERICA

This is the title of a new book by Dr. D. A. Souders, published by the Doran Company. It is one of the "New Americans Series." These studies were made under the auspices of the Interchurch World Movement and are intended to show, in brief outline, the social, economic and religious background of the various racial groups occupying, for the most part, eastern Europe. It is a credit and an honor to the Reformed Church to have Dr. Souders selected as the one to write this book. In the introduction to the book we find the following interesting paragraph:

"The author of this volume, Rev. D. A. Souders, D. D., first became interested in the Magyars when he was made pastor, in 1891, of the First Reformed Church, Irwin, Pa., in a county where twenty-five languages were spoken. He became successively a member of the Synodical Board of Home Missions in 1893, Superintendent of Missions in 1903, and Superintendent of Immigrant Work in 1909, his interest in the Magyars and work among them growing with the years. His regard for them as a people and his success in work with them led to his selection as the writer of this book."

The Home Mission Board has recommended that the adult book to be studied at the Summer Missionary Conferences this year should be this new and up-to-date volume by Dr. Souders. No more important home missionary subject has ever come before our Church. The recent addition of so many Hungarian congregations to our Church has made us the dominant factor in Protestant work among the Hungarian people in America. There never was a greater home missionary opportunity for our Church, nor has there ever been a greater home missionary responsibility. On this account the Summer Missionary Conferences will give all emphasis possible in the study of Home

Missions to this subject as it is presented by Dr. Souders' book.

As is well known to the Church, Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions, spent last summer visiting the churches of Hungary. In addition to this book of Dr. Souders, Dr. Schaeffer will write a little supplemental volume describing the Church of Hungary as he saw it and giving a history of the recent movement of Hungarian churches and pastors toward and into the Reformed Church. These two sources of study should make the Summer Missionary Conferences this year especially interesting and of great importance to the Home Mission work of the Church.

In addition to these studies plans are being made to have some outstanding Hungarian pastors, in some cases with the assistance of their wives or a Hungarian woman worker, occupy the program at one of the evening platform meetings. Wherever the Conferences are sufficiently near some large Hungarian centre, it is also planned to have a delegation of Hungarian young people present an evening or an afternoon of Hungarian folk songs and the presentation of some Hungarian dramatics. All in all, the plans for presenting our Hungarian work at the Summer Conferences promise most interesting things for those who attend this year. It is not too early for pastors and congregations to consider the question of their young people representatives at the Conferences this summer.

### Good News from Japan

Two months ago there was mentioned in this department of THE OUTLOOK the fact that we had asked numerous things of the Japan Mission for use in the Summer Conferences this year, when the subject of study is "Japan." The responses to these requests are beginning to come in. There has just been received a lot of very interesting Japanese games for children,

young folks and grown-ups, to be used at the Summer Conferences and passed on down to the churches. Also two very splendid little lullaby songs for use in the Mission Bands were sent in. These will be published in due time by the Woman's Missionary Society. Great things are in store for members of the churches who come to the Summer Conferences this year.

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### A New Conference

Members of the Mid-West Synod will be very much pleased over the fact that a new Summer Missionary Conference is being arranged for that new Synod. What is considered a very splendid place for such a conference has been located some eighteen or twenty miles outside of Indianapolis. It is known as Bethany Park. Several other denominations have been holding their summer missionary conferences there for years. The Indianapolis Conference has been completely turned over in its management to the Department of Missionary Education. At a meeting of the newly appointed committee for this new Conference recently held at Indianapolis, it was decided that the dates of this new Conference for Mid-West Synod should be July 14th to 20th. The attention of all of the members of the Reformed Church in this section of the Mid-West Synod is called to these dates.

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### Dedication of Chapel Brings Great Joy

*(Continued from Page 121)*

ings, cost about sixty-seven hundred silver dollars, approximately four thousand gold dollars. It will stand as a monument to the efforts of Mr. and Mrs. Geiser. Let us not delay in the erecting of a suitable building for the boys, for from them will come some of the future leaders of this congregation, and some of them will become students in our main schools, and some of them will in one way or another become fruitful laborers in the Lord's service. This plant has not been built unto men, it has been conscientiously built unto the Lord, Jesus Christ, and His

service among men. The writer came away from these services with a heart full of gratitude for the progress already made in that place and for the promise of greater things in the near future. Say what we will, feel the political uncertainties in China as we may, the conviction comes home to him who believes in the presence and the present ministry of the Holy Spirit that the Lord loves and will provide for Niehkiashih and the earnest Christians there.

Sincerely yours,

WILLIAM EDWIN HOY.

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### Life Service Still Possible in Japan

*(Continued from Page 123)*

Outside the sphere of regular missionary work, technically so-called, Japan offers a limited number of young American men of good Christian character a fine opportunity to serve Christ on a self-supporting basis. The government schools of "Middle" and "Higher" grades employ foreign language instructors. Quite a number of such men have been supplied through the Y. M. C. A., and not a few have borne excellent testimony for Christ among their pupils. Language teaching may not seem at first sight to be much in the line of missionary work, but as a matter of fact many converts are made through this agency. English literature is full of Biblical allusions and Christian implications, which, of course, have to be explained to the pupils. Besides, teachers come into contact with many young people who otherwise might not be drawn to a missionary as such.

Conditions as described above will continue for some time to come—just how long, it is, of course, impossible to tell. However, in my opinion, foreign missionaries in large numbers will be needed in Japan for another generation. Hence, young men and women who today are inclined to go to that country for the purpose of proclaiming the Gospel of Jesus Christ need not hesitate for fear lest in the midst of their career their services might become no longer necessary.



# Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

## Welfare Movements Among Negroes

WE purpose to speak of welfare movements among Negroes only as they seem preparatory to the organization of the Commission on Interracial Co-operation. This Commission rests upon a warp not basic in welfare movements among Negroes for the benefit of their race or in the organizations created by white people for the benefit of the Negro. This warp is the necessity of co-operation between the races.

George E. Haynes says, "Real co-operation means operating together, each mindful of the full interests of the other, or ready to give and take for the sake of reaching a common goal. The tense racial situation in the South which followed the Armistice and the return of the Negro soldiers from France threatened an ugly clash between the two races. The situation required quick and forceful action on the part of white and Negro leaders and it was this impending danger which brought into existence the Commission on Interracial Co-operation."

Although it took form on October 6-7, 1920, the roots go back to 1919, when an Interchurch group of men met at Atlanta and formulated the following statement—"Loyalty to our lofty ideals of democracy and to our Master demands that we shall not pause until the Negro of America shall have equal justice to that of the white man and an opportunity for the full development of the highest possibilities of his personality." Following the pronouncement, these white men called some leading ministers of Atlanta into conference and the first steps in co-operation were taken. This opened the way to deal jointly with the difficulties which attended the return of the Negro soldiers and to the permanent organization of the Commission of Interracial Co-operation.

Behind these immediate developments we must not forget the long line of white

and Negro men and women, separated by time, distance and circumstance, but thinking and acting toward the mutual understanding of the two races. These individuals were leaven in their communities and environs. Because of them, prejudice became less violent, justice less difficult. During this same period, the emancipated Negro was making strenuous efforts to attain the things he regarded essential to advancement, individually and as a race.

A brief survey of the welfare movements which prepared Negro leaders to assume their part in the Commission for Interracial Co-operation, shows that the earliest pieces of welfare work came through the missionaries. These were patterned after New England ideals. We find, however, that the Negro rapidly took up the movements in operation among white neighbors: Lodges, Clubs, Secret Societies, Charity organizations, Y. M. C. A., Y. W. C. A., Red Cross, etc. If the management and methods were faulty, the direction was right. We do not wish to infer that these were mere imitations of white folks' ways, for rarely did a colored man or woman visit any of the organizations conducted by white people. The Negro used these mediums for the welfare of his race, as did the white man for his, and the stimuli were furnished by institutions like Hampton and Tuskegee.

As early as 1870, General Armstrong, the founder of Hampton, said, "The education needed is one that touches upon the whole range of life; that aims at the formation of good habits and sound principles; that considers the details of each day; that enjoins in respect to diet, regularity, proper selection and good cooking; in respect to habits, suitable clothing, exercise, cleanliness of persons and quarters and ventilation; also industry and thrift; and in respect to all things intelligent practice and self restraint." It was

General Armstrong's common sense adaptation of education to the needs of the Negro that produced the "Hampton Spirit" and it was that spirit which expressed itself in organizations like the Association of Negro Farmers, The Negro Business Men's League, The Bankers' Association, etc.

Looking back to the close of the Civil War, we see nothing short of the hand of God placing General Armstrong to look after several thousand needy Negroes near Hampton Roads. Born in Hawaii, the son of a missionary, he understood service to dependent people.

The Negro race has made truly remarkable progress in late years. The Emancipation Proclamation released the spirit as well as the body and the Negro is throwing himself into the avenues of advancement with an abandon bordering on the danger line. As a race, he is "seventeen." This makes it comparatively easy for the crafty organizer to get him into all sorts of bogus welfare movements. At this time thousands of Negroes are involved in the "Universal Negro Improvement Association," a scheme by which a Negro named Garvey has collected many thousands of dollars for selfish aims and purposes. The Philadelphia *Public Ledger* says: "Garveyism is the counterpart, among the Negro populations of America, what the Ku Klux Klan is among the white people. It is in essence, an appeal to prejudice and passion, and if unchecked, will bear fruit in the horrors of racial conflict." A formal protest from the Commission on Interracial Co-operation has been sent to the Attorney General, with the request that measures be taken to protect the ignorant and gullible from robbery and exploitation.

The true leaders recognize the difficult stage of advancement in the race and plead for a Christlike patience on the part of white friends. A noted Negro educator said to a prominent Southern woman, "We will have to look to Christian white people to save the unregenerate Negro. We are so engrossed in becoming educated and prosperous, that we have become childishly divided into classes—the educated, more educated, most educated; the prosperous, more prosperous, most prosperous, and forget that the majority of Negro

children in America live in houses either on plantation or farm, in town or in the city, that are grossly deficient in ordinary sanitary conveniences. . . In the cities they are deprived of places to stretch their bodies in play and in the South there are inadequate schools in which to develop their minds and spirits. Mother and father, when the latter has not been snatched away by injustice or exploitation or has not decamped, usually go out to work in the gray hours of the morning and return in the dim darkness, after a long, laborious day. The little children are frequently locked indoors with food and water within reach like dumb animals, and the older children, when not at work, are free to roam the streets and countryside until the parents come home." In the cities we have "settlement houses," parent-teachers' associations, night schools; these take care of some of the neglected children, but in the country there is nothing.

There is hope for relief in one direction: a full *understanding* and *co-operation* between the two races whose common land is America.

### A Woman and Her Wealth

**I**N our preparation of the missionary program for April, subject, "The Negro in America," we feel that some thought may be fittingly given to the woman whose wealth made possible extensive research into conditions of life among the Negroes in America, and provided and will continue to provide funds for comfortable buildings and needed equipment in schools for the Negro and Indian youth.

Caroline Phelps Stokes was born in New York, 1854. During her youth the nation changed rapidly. Slavery was abolished and the freedmen required instruction and help in becoming citizens. The poor of New York were in sore need of better housing conditions.

Miss Stokes' ancestors were English and Puritan. Her grandfather, Thomas Stokes, was instrumental in starting the London Missionary Society. He was associated with Robert Raikes in opening Sunday Schools in London and vicinity. Thomas Stokes came to this country in 1789. He was a charter member of the

American Bible Society, the American Tract Society and the New York Peace Society. Her grandfather on the mother's side was Anson Greene Phelps. He too, was eminent in good works. He was the President of the New York Colonization Society, and was associated with the New York Blind Asylum, The American Board of Commissioners for Foreign Missions, The Domestic Missionary Society, etc.

Her parents were likewise connected with even more extensive works of missions and welfare. In short, Caroline Phelps Stokes was "well born." The helpful lives of these ancestors combined to form the character and influence the life of the young girl and happy days were spent in Clifton Cottage, whose beautiful gardens sloped down to the East River.

On her sixteenth birthday, she united with the Madison Square Presbyterian Church. Her diary tells of the years at boarding school and her life thoughts and aspirations. We quote from what she had written the night after she had heard her father's wishes as expressed in his will. "Today we have listened to father's last wishes in regard to earthly things,—and before I sleep, I want to renewedly dedicate myself and all that I have to God and ask that He will show me just how He would have me use what He has intrusted to my care."

Miss Stokes traveled extensively, wrote some, was interested in wild flowers, birds and animals,—and lived a full, busy life. Her benevolences during her life were varied and large. She died in 1909 and through her will, established the Phelps-Stokes Fund, which has made possible a very extended work in the interests of the

Negro in America and the Negro in Africa. One-third of the net income is devoted to improved housing and two-thirds to the field of Negro education.

Miss Stokes was naturally interested in the Negro race. When her grandfather was the president of the New York Colonization Society, he helped to found the Republic of Liberia. The first Liberian flag was made in the home of her parents.

During the summer of 1921, a commission was appointed to make a first-hand study of education in Africa in behalf of the mission boards with missions there and the Phelps-Stokes Educational Committee. Under the directorship of T. Jesse Jones, the schools in West, South and Equatorial Africa were visited and full reports of the work of each one prepared.

Caroline Phelps Stokes had wealth: she said to her Lord "show me how to use this which is entrusted to my care." Her prayer was answered.

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### NOTES

Mrs. Helen Barrett Montgomery will sail on June 30th as a delegate to the Baptist World's Alliance to be held in Stockholm.

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Seven thousand people were in attendance at the Inter-denominational Conferences of Missions in 1922.

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The Wilson College Conference of Missions (note the new name) will be held at Chambersburg, Pa., from June 28th to July 6th, 1923. Registrations will not be received before April 1st. Write to Miss Carrie M. Kerschner, 408 Reformed

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## Enrollment of Delegates to the Triennial Convention of the W. M. S. G. S. at Dayton, Ohio, May 15, 1923

Classical Corresponding Secretaries of the Woman's Missionary Societies are requested to send properly signed credentials of their respective representatives, during the month of March, to the Recording Secretary of the Woman's Missionary Society of the General Synod, Miss Helen Bareis, Canal Winchester, Ohio.

According to the Constitution the Membership of the Convention body consists of the Cabinet, Trustees, ex-Presidents of this body, Life Members of the W. M. S. G. S., the President and two delegates from each classical society and one Young Woman's Missionary Auxiliary delegate from each classical society having five or more Young Woman's Missionary Auxiliaries.

Mrs. Harry D. Hershey, Cor. Sec'y.

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Church Building, 15th and Race streets, Philadelphia, Pa. for application blanks. Registration fee will be \$2.00.

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Our denomination was represented on the program of the Annual meeting of the Federation of Women's Boards of North America. During the Methods Forum, presided over by Mrs. E. H. Silverthorn, Miss Carrie M. Kerschner presented best methods for Women's Boards. Her subject was "Take Stock of Yourself." Miss Kerschner also presided at a discussion luncheon of representatives of women from the various Women's Boards.

### Among the Workers

How is the campaign for members progressing? That is the question we hear on every side when interested workers get together. A good letter with suggestions on ways and means to carry on the campaign was sent out by the Executive Secretary under date of February 1st. How do you like this slogan? "More Faith—More Facts—More Folks—More Funds." Use it, you will find that it fits into most societies.

\* \* \*

A Mission Band, with 39 charter members was organized October 23rd, 1922 at Trinity Reformed Church, Detroit, Michigan. The leader, Miss Alvena C. Hannig, writes that they are using the study book, also *Everyland*, in which the children are extremely interested. They showed much pleasure in preparing a Christmas box for the Winnebago Indian School.

\* \* \*

West New York Classis has added another Young Woman's Missionary Auxiliary to its list. This auxiliary was organized during the summer by Mrs. B. B. Krammes in the First Reformed Church, Ridgeway, Pa.

\* \* \*

A Mission Band of twenty members was organized October 7th, 1922, at Salem Reformed Church, Cincinnati, Ohio. Miss Cordine Huneke is the leader.

\* \* \*

The following women attended the

annual meeting of the Council of Women for Home Missions, January 16-19, at Atlantic City: Mrs. B. B. Krammes, Mrs. H. D. Hershey, Miss Carrie Kerschner, Mrs. Edwin W. Lentz.

We regret that the account of this meeting will have to be postponed until the next issue.

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Mrs. Edward F. Evemeyer made the thankoffering address at our English Mission, Los Angeles, California, on the evening of January 9th, 1923.

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The letter with the final word of the chairman of the Committee on Approval of Plans for the Community House, San Francisco, was despatched from Atlantic City in January to Rev. Mr. Evemeyer. The letter said we are satisfied, go ahead with the building.

\* \* \*

The prayer for the month of April was written by Miss Margaret Motter, teacher in the mountain schools at Van Lear, Ky.

\* \* \*

Your editor was elected Recording Secretary of the Council of Women for Home Missions at the recent annual meeting.

### The W. M. S. Department Quiz

(Answers to questions are found in this department)

1. *What about the job that God's marked out for you?*

2. *Complete this couplet, "He who joy would have must share it—"*

3. *How is General Armstrong related to Hampton?*

4. *Does the Ku Klux Klan have its counterpart in the Negro race?*

5. *What is the Phelps-Stokes Fund?*

6. *Repeat the slogan that we recommend.*

7. *What is said about the Chinese farmer?*

8. *How many people attended the Educational Institutes this year?*

9. *Under what circumstances was "The Battle Hymn of the Republic" written?*

10. *In what city will the meeting of the W. M. S. G. S. be held? When?*

## A Stirring Letter Out of the Heart of China

Nanking, China,  
December, 2nd, 1922.

Dear Friends:

To a new-comer to China, everything is so strange and new that it is somewhat difficult to know where and how to begin telling of one's impressions. There is, however, one outstanding impression made on every Christian comer, and that is the great need everywhere for the friendly smile, the sympathetic understanding, the glorious Christ mind. One sees the need the moment one leaves the ship and begins mingling with the people at Shanghai. The feeling grows upon one with every turn of the road.

We have been in China two months now, and each day our conviction becomes more firmly fixed that here in China we are needed and here we want to stay. Each individual Christian can do so very, very much here and God seems so near. Here the spotless beauty of Christ's life must needs be an ever present source of inspiration amid the filth and squalor that greets us each day in the Chinese streets and in the Chinese lives. And because Christ's presence is such a reality to us, we yearn

to make it known to those about us who are blind and misguided and wretched without it.

The Chinese are so human: Our daily contact with them teaches us that at heart they differ not a bit from the rest of the world, and herein lies the promise that from China we can expect a great future, once she has thoroughly realized the meaning of Calvary. Would that the people of the West, who have such contorted views of the East could see and understand this. The people here are not a different creation from ourselves, they laugh and sing and are happy; they rejoice in one another's gladness and join in one another's grief, even as we do; they are sensitive to injustice as well as appreciative of kindness and love; their hearts can be touched through the same channels as our own. We dare not judge them by external standards of tradition, manners and customs, environment. If we do, God will surely judge us for our pride.

I blush to think how utterly childish my conception of China and the Chinese was, before I landed here. I felt, on leaving America, that I was bidding good-bye to all that was human and beautiful in



LOOKING TOWARD PURPLE MOUNTAIN, NANKING, CHINA

life and nature, that China was a great, lonely waste filled with evil men and places, and that smiles and sunshine were gone from my life forever—or at least till the year of furlough. I thought I should have to set my teeth grimly each morning to face my tasks, and that evening would find me discouraged and unhappy. But it isn't so, friends! This part of the world is God's as much as the West is. He has adorned it with beautiful mountains and hills, trees and waterways, blue skies and glorious sunsets, stars and a golden dawn. The people here have been created by Him as we were, and He walks among them even though they do not know Him. Some day they will know Him. Even now there is a feeling of expectancy in the air as in the still, small hours before dawn. This revelation came to me with almost the force of a shock and like a great, warm wave, love for China and the Chinese came rushing over my heart, dispelling all anxiety and fear and filling me with joy and a sweet simple trust in the God who is the Father of us all. I wish I might impart this feeling to all who have not the privilege of being here. With it one can find beauty where one least expected it, one can forgive mistakes made in blindness and folly, one can encourage and raise up the fallen—oh, it's a wonderful thing, this love that God puts into the heart.

As I go through the little crooked, crowded shopping streets, I often feel as if I were peeping into a great big story book of the Middle Ages. Everything is so primitive. Yet, with all the handicaps that necessarily come, when tools, looms, etc., are so primitive, the Chinese make such beautiful things. Here, for instance, is an open shop where silk cloth is being woven. One wants to cry out in despair at the unsanitary conditions, the darkness of the shop, the damp ground floor, the uncomfortable stools where the women sit, winding the bobbins, hour after hour.

Then one looks at the pattern on the loom and marvels at its intricacy and beauty, and then one finds oneself wondering what these same men and women could produce were they given hygienic comfortable surroundings and modern machinery.

Here is a bakery where big, round, flat biscuits, about eight inches in diameter and an inch thick are being baked while you watch. Here doughnut-like twists are being fried. Next door is a meat shop, the low ceilings of which are strung with dressed ducks (some already roasted) gizzards, pork shanks and tails, all mercilessly exposed to the numerous flies and the never ceasing dust. Next we come to a sweet shop with its huge balls of candied puffed rice and other dainties, also exposed to the dust and the flies. Next door a cabinet maker is leveling out, by hand, an intricate pattern in some furniture he is making. Here two men are engaged in sawing up a great log into boards for the use of the furniture maker. One wonders at the patience of the people. To a Westerner, accustomed to see things done by machinery, the Chinese methods seem like an extravagant economic waste. The one good thing they teach the Westerner, however, is patience, and that is a virtue not wholly to be ignored.

The residence streets are not much better than the shopping streets, when it comes to dirt and narrowness. Here, instead of rickshas and vegetable venders and pedestrains scurrying here and there



CANAL IN NANTUNGCHOW, CHINA




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 REV. AND MRS. HESSER C. RUHL

AND

DAUGHTER, RUTH

out of the way of the donkey carriages, we find numerous children in front of every doorway. The Chinese love children. It is the polite thing to ask, when making a call, how many children belong to the family. I have yet to see a Chinese man or woman maltreating a child. It is true there are no child-labor laws in China, and as a consequence, children twelve years, eleven—perhaps even younger—are sent to the factories, in day shifts and night shifts—to work twelve to fourteen hours per day, seven days a week, amid the most unhealthful conditions, until they are broken in health and die. That is not because the parents do not love the children. Labor is cheap because China's population is over-enormous, and bread is scarce. When we consider the wages paid in China, we do not wonder that even little children must help in keeping the wolf from the door. My heart goes out to these children—the tiny ones—playing about the door or about the big spirit wall opposite the door. The future is not bright for them as it is for our children of the West, unless we can do something to save them. And these little folks are as beautiful as our own—if one bars a little dirt, sniffling noses and the grotesque appearance due to the fact that the heads are shaved all around except on top where the hair is so tightly braided that it sticks straight up into the air like a stem. I have seen ever so many beautiful Chinese children, some with great serious dark eyes, others

brimming over with mirth and fun, most of them bright and intelligent looking. One cannot help loving and pitying them. Then there are the old people, toil-worn and decrepit. There is so little left in life for them to do, and the future beyond the grave seems cheerless and uninviting. How much they need the Christian's triumphant faith in the face of death. How we long to tell them the story of the risen Christ.

Beyond the shopping centers are the small farms and vegetable patches. The Chinese are excellent farmers. Not an inch of ground space is wasted; morning, noon and evening the farmer is at his work, rain or shine, seven days to the week, carrying bucket after bucket of water from the nearby pond, weeding and hoeing, reaping and sowing anew. His farm is a work of art, beautiful in its even rows of fresh sturdy crops. Yet one wonders, seeing him bent to his toil, what he is thinking of. He cannot read, there is no sweet Sabbath rest for him, no change in the monotonous round of tasks, no ceasing from labor, no such luxury as a telephone with which to revive his spirits by a chat with his neighbor. One needs must pity and love him also.

Fifty years from now, China will be a different country. Western ideas are making great inroads into her life and customs. China's youth is eagerly adopting the new ideas and the new civilization.

(Continued on Page 144)

INSTITUTES, 1922

In many Classes, the day of the Missionary Institute is an outstanding one for the women of the W. M. S. Interest and attendance grows year by year, and the institute has become an important factor in the educational work of the Women's Missionary Society of General Synod.

Representatives of this organization who were visitors at the institutes were as follows:—Eastern Synod, Mrs. F. W. Leich, Mrs. Homer Miller; Ohio and Central Synods, Miss Carrie Kerschner and Mrs. Joseph Levy; Pittsburgh Synod, Mrs. Edna Baer Furst and Miss Minerva Weil; Northwest Synod and a section of Mid-West Synod, Mrs. E. W. Lentz and Miss Alma Iske; Southern section of Mid-West Synod, Mrs. J. G. Rupp and Mrs. B. F. Andrews. Potomac Synod, Mrs. B. B. Krammes and Mrs. W. R. Harris. West New York Classis, Miss Carrie Kerschner and Miss Gundlach.

Pittsburgh Synod

Classis	Place	Attendance
Allegheny	Meridian	80
Somerset	Somerset	132
Westmoreland	Scottsdale	100
St. Paul's	Greenville	125
Clarion	Troutville	50

487

Potomac Synod

Carlisle	Marysville	60
Mercersburg	Mercersburg	200
Gettysburg	Abbotstown	77
Zion	York	125
Maryland	Hagerstown	75
	Baltimore	75
Virginia	Woodstock	70
N. Carolina	Startown	136
	Kannapolis	147
	Lexington	120

1085

Central and Ohio Synods

Cincinnati	Cincinnati	61
Miami	Dayton	130
Lancaster	Columbus	58
Heidelberg	Bucyrus	101
	Bluffton	34
Toledo	Defiance	36
Tiffin	Tiffin	136
Tuscarawas		
Erie	Akron	130
St. John's	Canton	143
East Ohio	Robertsville	121

950

Eastern Synod

Philadelphia	Philadelphia	118
Schuylkill	Pottsville	94
Reading	Reading	100

Goshenhoppen	Boyertown	79
Lehigh	Allentown	63
East Pennsylvania	Nazareth	203
Lebanon	Lebanon	118
Lancaster	Lancaster	119
	Harrisburg	96
East Susquehanna	Millersburg	74
West Susquehanna	Lewisburg	40
	Bellefonte	39
Wyoming	Wilkes-Barre	129
Tohickon	Telford	85

1357

Northwest Synod

Sheboygan	Sheboygan	21
	Manitowa	70
Milwaukee	Milwaukee	76
	Monticello	82
	Belleville	24
	Madison	36
	Sauk City	50
	Hamburg	37
	St. Paul	56

452

Mid-West Synod

Kentucky	Belvidere	97
	Nashville	30
	Louisville	50
Indiana	Lafayette	
	Terre Haute	75
	Indianapolis	28
Iowa	Slater	150
	Tipton	50
	Zwingle	60
Chicago	Freeport	60
Ft. Wayne	Goshen	65

685

German Synod of the East

West New York	Buffalo	89	89
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Total attendance 5105

Attendance

	1921	1922	Increase
Eastern Synod	989	1357	368
Ohio and Central Synods	743	950	207
Pittsburgh Synod	342	487	145
Potomac Synod	1072	1085	13
West New York Classis	85	89	4

737

Decrease

*Northwest Classis	540	452	88
Mid-West Classis	1119	685	434

522

\*The decrease in attendance of Northwest and Mid-West Synods may be accounted for by the fact that last year thirty-two institutes were held and this year the number was twenty. It was not possible to arrange for so intensive a campaign this season, and distance made it difficult for women to attend. However, women of the West and of the South willingly travel farther to be present at the institutions than do the women who can attend with much less effort.



It would better define the work of the visiting speakers at the institutes if we should speak of them as instructors rather than speakers. As at former institutes, those of 1922 were fortunate in having an excellent corps of instructors, who gave largely of time and energy to make each institute an inspiration to those in attendance.

Pittsburgh Synod was the only one to have a representative from our foreign field, Miss Minerva Weil, of our China Mission.

Miss Gundlach, of Ginling College, China, was one of the speakers at the institute of West New York Classis, in Buffalo.

Mid-West Synod instructors report "A fine attendance in proportion to the constituency." "One or more ministers present at all institutes." "Splendid fellowship at all the noon luncheons."

From institutes in Northwest Synod we hear of "alert, well informed women," who are "able to lead," and of others—"A fine earnestness of spirit," but "encouragement and help are needed."

Central and Ohio Synods reported through their institutes, twenty-six societies as having reached the "Standard of Excellence." Eastern Synods please take notice.

Eastern Synod shows the greatest increase in attendance. By a happy chance, the President of W. M. S. of G. S., the Treasurer of the same organization, and

the Director of the Educational Commission were present at the institute held in Salem Church, Harrisburg, not as instructors, but to enjoy the fine program and the friendly get-together of the luncheon period.

Impersonation of missionaries at many of the institutes, was a most enjoyable part of the program. It all seemed so real, that some of those in attendance thought they were listening to the real missionary instead of an impersonator.

The luncheon period at the institutes of Mercersburg Classis is always of outstanding prominence, for its happy spirit of fellowship and joy. A special reason for this is that Mrs. H. N. Smith, of Marion, is in charge of that hour, and makes it a joy to all present.

An efficient publicity committee, to work up attendance at the institutes, accounts to an extent for the large attendance at some of these gatherings. This report will appear in the *OUTLOOK OF MISSIONS* about the time of Spring meetings of the Classical W. M. S. In appointing committees for your institute, do not overlook that of Publicity. Lay well your plans for a large attendance at the institute of 1923. The attendance may truthfully measure the spirit of development and progress in each classis.

ELIZABETH C. HENDRICKS.

*Director of the Educational Commission,  
Woman's Missionary Society of General  
Synod.*

## The Lord Had a Job for Me

PAUL LAWRENCE DUNBAR

The Lord had a job for me, but I had so much to do,  
I said, "You get somebody else, or wait till I get through."  
I don't know how the Lord came out, but He seemed to get along;  
But I felt kind of sneakin' like 'cause I know'd I done Him wrong.

One day I needed the Lord, needed Him myself, needed Him right away,  
And He never answered me at all, but I could hear Him say,  
Down in my accusin' heart, "Nigger, I'se got so much to do,  
You get somebody else, or wait till I get through."

Now when the Lord have a job for me, I never tries to shirk,  
I drop what I have in hand and does the good Lord's work;  
And my affairs can run along, or wait till I get through.  
*Nobody else can do the job, that God's marked out for you.*

### The Battle Hymn of the Republic

**B**ROADWAY was hushed: crowded from curb to curb stood a tensely silent mass of people. Overhead balconies and windows were lost in a profusion of flags and bunting.

The sun crept toward the zenith as from the distance the faint notes of fife and drum were heard. Every head was turned to get the first glimpse of the volunteers who were marching South. Down Broadway came the 12th Regiment, Massachusetts Volunteers, and above the fife and drum rang the clear voices of the soldiers in a new song, "John Brown's Body Lies a Mouldering in the Grave, His Soul is Marching on"—and on the soldiers moved, but Broadway relaxed, shouted, cheered, then took up the refrain, "His Soul is Marching on."

Two years after the 12th Massachusetts marched south on Broadway, the war was over. Julia Ward Howe was in Washington at this time. From her hotel balcony she saw the soldiers march homeward and heard the same song that had awakened Broadway on the other occasion—"His Soul is Marching On." After seeing and hearing company after company, a gentleman addressed her, "Mistress Howe, that melody should have different words." That night she wrote "The Battle Hymn of the Republic."

Was it prophetic of a United Nation that a melody of the Southland should have been adopted as the marching song of the Northern soldier? That the Virginia Negro camp meeting song should come North as "John Brown's Body" and finally emerge in the universally loved "Battle Hymn of the Republic"?

### A Challenge to Northern Women

**A** DEGREE of enthusiasm, surprising to many, attended the studies on the Negro in America. A sentiment has been stirred. This must result, however, in something more than fine phrases if there shall come a better understanding of the two races particularly concerned. The Council of Women for Home Missions—composed of Northern and Southern Home Mission Boards, was heartily in accord with the heroic stand taken by the south-

ern women as expression was made through the Commission on Interracial Co-operation. This year they went "the second mile" with the following challenge: "stimulated by the Southern Interracial Movement, and realizing the need of greater understanding and co-operation between the races throughout the North, the Council of Women for Home Missions feels that the time is ripe for every church woman in every community to ask herself searching questions as to whether she is treating her Negro neighbor in the spirit of Christ." It is recommended that the Digest of the Negro Survey of Chicago to be prepared by the Negro American Committee be used to follow up the "Trend of the Races" and other studies on the subject.



**A Corner of the W. M. S. Depository at Tiffin, Ohio**

This "Vacant Chair" must mean that Miss Iske is out in the field, for when she is in Tiffin the typewriter, letter file and letter scale, paid for by the Y. M. W. A's. and Mission Bands are kept busy. She says they have helped to "brighten the corner where she works." You can see the reflection in the picture.

## Literature Chat

CARRIE M. KERSCHNER

The report of a meeting of a Woman's Missionary Society, as given in a recent number of the "Messenger," ends with his significant statement, "How to make the meetings of the Missionary Society interesting is no question with us." *They* had followed suggestions in the Program Outline. So "Day by day in every way" that Society is "getting better and better." Is this true of you?

### Chapter III

#### "The Trend of the Races"

(For May Meeting)

"The practical test of human capacity, physical, mental, and spiritual, is the struggle of life."

Tell the story of "Southern Peanuts," as related on Page 63. For detailed information write to Department of Interior, Washington, D. C., for report of Hearings before the Committee on Ways and Means, House of Representatives, Sixty-sixth Congress, No. 14, January 21, 1921.

Can you tabulate the general race virtues and weaknesses of the negro? Five evidences of negro capacity are depicted on pages 68 to 76.

Self Respect and Leadership are two points of Racial development, pages 85-92.

Name seven negro "wants," pages 92-96.

Read in unison the challenge to Americans in the closing words of the chapter.

Recite "The Lord Had a Job For Me," appearing elsewhere in this number.

Close the study by repeating Micah 6: 8.

Send 15c to the Board of Missions for Freedmen, 511 Bessemer Building, Pittsburgh, Pa., for the two songs, "Lord, I want to be a Christian" and "I want to walk in Jerusalem just like John," and some free leaflets on their colored work.

Good pictures of negroes of note may be procured from the Douglas Specialties Company, 3546 Vernon avenue, Chicago,

Illinois. They are size 11 x 14 and are priced at 50c each.

Do not forget the Printed Collection of Negro Folk Songs or "Spirituals" which may be secured from Hampton Institute, Va., or Fisk University, Nashville, Tenn.

Read "In the Vanguard of a Race," by L. H. Hammond. Send to Mrs. C. A. Krout, 14 Remmele Block, Tiffin, Ohio, or Carrie M. Kerschner, 408 Reformed Church Building, 15th and Race streets, Philadelphia, Pa., for this book, as well as for "The Trend of the Races"—50c each.

"The Winnebago Indian Song" is now ready for distribution. It is a translation of Psalm 117. The melody is captivating and pronunciation easy. Secure your copy now for the program on "The Winnebago Indians of Wisconsin." (Read Editorial, page 37, January 1923, *OUTLOOK OF MISSIONS.*)

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### "In the Vanguard of a Race"

Chapters II, IV, VI

The Educational Group:

II—Booker Taliaferro Washington,  
Robert Russa Moton.

IV—Miss Nannie Burroughs.

VI—Mrs. Janie Porter Barrett.

In preparation for chapter II the teacher and every member of the class, if possible, should read the book, "Up From Slavery." Have the class find Scripture references that are suited to the thought of each chapter. Also have them work out an aim for each chapter.

In teaching these lessons, a large map of the United States, showing the location of Hampton, Va., Tuskegee, Ala., etc. will be helpful in fixing places in the memory.

II—Keynote—Negro leadership.

IV—Keynote—Spirit of service.

VI—Keynote—Sharing happiness.

Questions for discussion:

1. What qualities of leadership did Booker Washington have?

2. What qualities are peculiar to the Negro race?

3. What is the "Hampton Idea"?

Let someone tell the story of Nannie Burroughs' life, and what the "saving of her idea" has meant to her race.

Have the class make out a list of the qualities which they most admire in this splendid Negro woman.

Byron's couplet is especially applicable to Mrs. Barrett:

"He who joy would have must share it,  
Happiness was born a twin."

A problem to be solved: Is immorality and a tendency to crime a characteristic of the Negro race?

To what is this tendency due?

Mrs. Barrett saw the importance of cul-

ture in overcoming tendencies to immorality and crime. "When you cultivate the heart and mind you subdue animalism." We are told that there is practically no crime among Negroes in places where Church schools are located. Is not this a wonderful challenge to the Church?

What are some of the results of Mrs. Barrett's work?

What particular incidents show the unselfishness of her character?

Mrs. Barrett's school is salvaging human wreckage and giving them a fresh start in life—a new chance to prove their worth. Why is this sort of work particularly important to the state?

Be sure to have a press reporter in  
(Continued on Page 144)

## Life Members and Members in Memoriam in the W. M. S. G. S. An Appeal to Classical Secretaries

1923 is here! The year for our Triennial meeting is at hand! In just three months from the day I am writing, we must close our reports and get them ready for the meeting in May. This is the last call I can send out to the Secretaries of Life Members and Members in Memoriam to rally around their department and put forth earnest effort to secure members, so that we may reach the goal we have set for this Triennium. During the past year some of the Secretaries have grown lax in their efforts to secure additional Stars for our Service Flag. If we want to keep our department up to the standard it has attained in the past, we must strain every effort to get Life Members and Members in Memoriam during the short time that remains. Names of Members to be enrolled in this triennium list must be in my hands by April 15th, so as to enable me to get my report to the statistical secretary. Names received after that date will go on the records for the next triennium.

R. ELLA HAHN, *Secretary.*

Following are names of members added to this department from May 1, 1922 to January 1, 1923:

### LIFE MEMBERS

Mrs. Hildegard A. Leich, Galion, Ohio.  
Mrs. John Flory, York, Pa.  
Mrs. Rose Cable, Canton, Ohio.  
Miss Emma Hauser, Allentown, Pa.  
Mrs. Bertha Sellemeyer Heuer, Decatur, Ind.  
Mrs. J. L. Barnhart, Baltimore, Md.  
Mrs. Roy Connelly, Allentown, Pa.  
Mrs. S. Agnes Otto, Reading, Pa.  
Mrs. George Klein, Lima, Ohio.  
Miss Miriam S. Brunner, Campbelltown, Pa.  
Mrs. Martha Eisenberg, Rochester, N. Y.  
Mrs. N. Wilson Davis, Harrisonburg, Va.  
Miss Minnie Schmutte, Norwood, Ohio.  
Mrs. Sarah A. Firestine, Mechanicsburg, Pa.  
Mrs. J. L. Sheetz, New Oxford, Pa.  
Mrs. Cyrus F. Zimmerman, Palmyra, Pa.  
Mrs. J. G. Kerschner, Spring City, Pa.  
Mrs. Frank Smith, Canton, Ohio.  
Mrs. Martha Bechtel, Canton, Ohio.  
Mrs. Frank M. Cressman, Allentown, Pa.

Mrs. John H. Bosch, Indianapolis, Ind.  
Mrs. T. W. Hoernemann, Lima, Ohio.  
Mrs. Conrad Hoffman, Sugar Creek, Ohio.  
Mrs. Jean King Ferner, Somerset, Pa.

### MEMBERS IN MEMORIAM

Rev. Henry Vitz, Indianapolis, Ind.  
Mrs. Ella Beachley, Lincoln, Neb.  
Mrs. John Sabold, Boyertown, Pa.  
Mr. John Sabold, Boyertown, Pa.  
Mrs. E. Elizabeth Reimold, Greenville, Pa.  
Besse Eugenia Sohn, Tiffin, Ohio.  
Mrs. Lonisa Schaublin, Bluffton, Ohio.  
Mrs. Mary Aument, Harrisburg, Pa.  
Mrs. W. H. Smith, Newport, Pa.  
Mrs. Thomas McFall, Fliksville, Pa.  
Mrs. Clementine Shepherd, Harrisburg, Pa.  
Miss Esther Wagner, Boyertown, Pa.  
Rev. H. M. Gersmann, Buffalo, N. Y.  
Mrs. Edith Lapp, Alliance, Ohio.  
Mrs. John Wolf, Carlisle, Pa.  
Mrs. J. H. Stepler, Cleveland, Ohio.

## THANK-OFFERING DEPARTMENT

MRS. ALLAN K. ZARTMAN

1354 Grand Avenue

Dayton, Ohio

### Particularly Thank-Offering

*Dear Thank-offering Secretaries:—*

This is to be a little practical talk with you concerning the Thank-offering department, in which, I feel sure, you are as deeply interested as I am. Some of our secretaries have been identified with this work for some years; others have come into our ranks more recently. To all we want to extend greetings and kind wishes for a year of successful and happy service.

Perhaps we will not tell you in this article all that you may want to know. If we do not, write and ask, but be sure that you have read this through before doing so, because the answer to your question might be here after all.

First of all, we would enlist your interest and co-operation in enlarging the department. In many classes not half of the congregations are organized for missionary work, and therefore, our department has never been introduced into these churches, and we have not been able to do the larger work that might and should be done. Efforts should be made by the classical secretaries to send these little messengers, the Thank-offering boxes, into the homes of these congregations. This may be accomplished by writing letters to the pastors of these churches, asking for their co-operation.

Another important matter is to correct a wrong impression that has gone out in some localities, that the box is a "penny a day" box. This is emphatically not true. You may call it a "gift a day" box, if you so desire.

There are many who should give generously to this department because they have been signally blessed, and are abundantly able, and so should give large gifts as an expression of their gratitude for manifold blessings. There may be some who can give only a penny a day.

Now, then, let us not lose sight of the privilege and power of prayer. Every secretary should pray daily for the depart-

ment and for every other secretary. Every gift should be accompanied by prayer.

There are many more things than can be done to make our department more efficient. First, have a love and a real passion for your work. Be on the job all the time. Push your work with all your might. Put your own genius and originality into it. Be prompt in your correspondence. Send in your orders for boxes several weeks before you need them and when you receive them, be sure to remit postage for them. The W. M. S. G. S. graciously furnishes all boxes free, but the societies should pay the postage. Remember, too, that it will save much valuable time if, when ordering boxes, you state to which classis you belong. Always give correct addresses.

Local Thank-offering secretaries, be sure to make your canvass for the placing of boxes in your congregations at the beginning of the year. Make the best of your opportunities. Keep your work constantly before your society. Seek a place on every program and present some phase of your work at each meeting. You can secure interesting and valuable Thank offering stories that will greatly aid you. Do not allow your department to be a small factor; make it inspiring and essential in your missionary activities, a department that does things for the Kingdom.

After your offering is all gathered send it at once to your classical treasurer. Do not allow it to be kept in the local treasury until time for the meeting of your classis.

To all secretaries, we would say when the time is at hand to make your reports to your superior officers, see to it that your report is on hand on time. Do not be satisfied with an incomplete or an incorrect report from any of your constituents. Write, and if necessary, telephone or telegraph so that you are sure to get your report. Always be on time. The triennial meeting of the W. M. S. G. S. will open May 15th, 1923. The General Sec-

retary should have all reports on hand before the first of April.

The opportunities of the year 1922 are past. In a short time we shall know definitely what has been done. We have prayed faithfully and earnestly for great results. Now, we are leaving it all with God. Let us now turn our faces toward the new year, 1923, with new hopes and aspirations for much larger achievements for the Master's Kingdom.

Faithfully yours,  
MRS. ALLAN K. ZARTMAN.

## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

### The Mission Band Exhibit

The General Secretary of Mission Bands is under instruction from the Cabinet to prepare an exhibit of Mission Band Work for the general Synodical Meeting in Dayton. In order that the exhibit may be educational, it must be representative of what our Mission Bands are doing throughout the entire church. This means that each band must contribute its best. This column of our valuable space in the *OUTLOOK OF MISSIONS* is being used for this announcement to say that the exhibit is not to be an exhibit of a few articles to be perfunctorily and casually looked at. We plan to have in the exhibit every phase of Mission Band activity—methods, products and samples of work. To succeed we will need the loyal support and co-operation of every Mission Band leader. I think I am not mistaken in sensing a kindly good will on the part of the church toward work with children. Knowing this, I look with confidence to a hearty response in the things I am about to ask.

From *every Band*, none excepted, we want the best piece of work produced in the last three years. It is wanted, even if it seems commonplace to you. Send scrap books, note books, drawings, maps, mounted pictures, essays, poems, songs, stories, posters, invitations, pasteboard models, samples of articles included in

boxes packed for missionaries, patch work, needle work, hand work of any kind, novelties, games, programs and plans. (From *every leader*, I ought to receive a copy of the best program. These can be assembled in a book and studied.) I should like to have the secretaries tell me of literature they may have found valuable to the work.

All articles for the exhibit must reach me by May 1st. Please state if you wish the articles returned. Address Mrs. M. G. Schucker, 1306 Lancaster avenue, Swissvale Station, Pittsburgh, Pa.

### More Mission Lights

Fraekville, Pa., Mrs. Joseph Yost, leader, reports Clara Bretz, Franklin Brosius, Mardell Fetterman, Albert Frantz, Bertram Heinly, Marion Irvin, Blanch Irvin, Blanch McLean, Esther McLean, Harry Walter, William Walter.

St. Paul's, Butler, Pa., Mrs. H. S. Foringer, leader, sends Pauline Snyder, Ruth David, George Eichhorn, Jr., Betty Eberman, Dorothy Gardner, Mary Louise Perry, Alice Clemmens, Betty Lou Beatty, Janet Rensel, Betty Jean Bell, Romayne Wagner, Vilma Eichhorn, Ruth Bachman.

### "In the Vanguard of a Race"

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the class. Many interesting bits of information about the Negro may be culled from newspapers and magazines.

For blackboard or poster:

"I found that hate in my heart to any man would kill my usefulness to all men." B. Washington.

"Souls grow under pressure." Burroughs.

"Loving-kindness is a very contagious thing." Chap. VI.

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But she must adopt the ideal of the Christ life also, or she will be doomed to materialism and death. It is not enough to give her only new social ideals and modern business methods. We Christians are responsible for China's life or death. Can we afford to give her anything "less than God"? SOPHIA FORSTER RUHL.



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